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ABSTRACT

As a single and full-time missionary woman in Davao City, Philippines from 1998 to 2005, I had many opportunities to fellowship with the Korean married women missionaries. At that time, I found that many Korean married women missionaries did not participate in missionary work. They usually were stay-at-home mothers and wives. I wondered why they did not participate in the mission work, although they were sent as a missionary after completing missionary training.

Thus, the purpose of this study was to explore the leadership practices for Korean missionary wives in Davao City, Philippines and to let them consider their missionary identity calling as equal partners together with their husbands to the cross-cultural mission.

The Attribution Theory which suggests that behaviors depend upon on factors within the person (internal attribution) or factors within the environment (external attribution) provides an understanding the Korean married women's passive practices. The Leader-Member Exchange theory deals with the leadership making process which emphasizes the development of high quality exchanges between husbands and wives to mature partnerships. These partnerships help the Korean married women missionaries to participate in missionary work and to fulfill their common goals of building God's kingdom on the mission field.

This study reflects through an historical background that takes into "account" of women's status and role in the Korean culture. It explores with how the married women missionaries' status and role are affected by the Korean Confucian culture. The historical background of the Philippines is presented in order to compare the Filipino women's

status and role in society. It reviews the Biblical background of women's status, role and women leaders who were used by God in the patriarchal society of the Old and New Testament periods. It also examined how Protestant Christianity enlightened the Korean women's status and role in the society.

I distributed questionnaire to 41 missionary couples and also 7 single women missionaries to compare women's leadership practices, and I also conducted open-ended personal interviews. Thus, I collected data from the questionnaires, personal interviews and participant observations during their activities. Case studies were on the information from personal interviews and four women were chosen according to four wifetypes on the mission field as defined by Joyce Bowers.

The findings indicated that the factors that affected the married women missionaries' passive participation in missionary work included marital status and role, child-raising, homemaking, lack of time for language learning. These factors combined to create low self-confidence and the unwillingness to practice the leadership role. There was no doubt about their missionary calling to cross-cultural mission. The finding also showed that they try to participate in mission work as partner missionaries with their husbands as children become older.

This study concluded with the answers to the four research questions. It also recommends that the married women missionaries carry out their missionary calling confidently and for the missionary husbands to acknowledge their wives are also called to cross-cultural mission and help their wives develop their leadership abilities previously undermined and overlooked by them and the Korean Church.

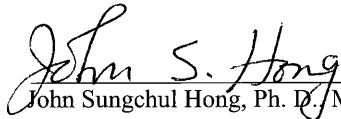
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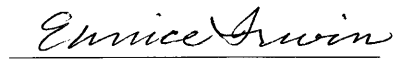
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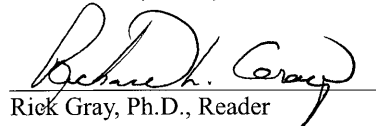
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Doctor of Missiology

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Chapter I

Introduction

The Korean Church is well-known for two things. The first is the rapid growth of the church in Korea. The second is that Korea is the second largest missionary sending country in the world, ranking only after the United States in its number of overseas missionaries. According to the research statistics of the Korea World Mission Association (KWMA) in January 2010, the number of Korean missionaries was 22,130 working in 169 countries. Among them, 1,285 missionaries were working in the Philippines.¹

Rev. Han, Sang-Hyu, who was a Korean Methodist minister and studied at the Union Theological Seminary in Dasmarinas, Cavite, Philippines, established a United Korean congregation church in Manila in 1974, and ministered there until 1979. His primary ministry focused on evangelism to Koreans who lived in Manila, but he soon expanded the mission to include the indigenous people. For the indigenous mission, he cooperated with the United Methodist Church in the Philippines. It became a cornerstone of the Philippine mission of the Korean Methodist Church. The Presbyterian Church in Korea also started a cross-cultural mission in the Philippines with pastor Choi, Chan-Young who worked for the Bible Society from 1974 to 1977.²

Since then, many Korean missionaries, both singles and couples (wives and husbands), have worked in the Philippines. The Korean missionaries in the initial period mainly devoted their time to evangelism and church planting for local people. As a result

¹ In-sook Jung. *Hanguk Sungyosa Pasong Hyunhwang* (Statistics of the present conditions of Korean missionary sending). Seoul, Korea: The World Missions Association. 2010.

² "Presbyterian Church of the Philippines (Korean)," accessed online March 10, 2012, from http://www.reformiert-online.net/index_eng.php

of the hard work of church planting and evangelism, many churches have been established in the Philippines. Recently, the concept of missions in Korea has been changing. Now the Korean Church has come to know that Christian missions need to train indigenous leaders who can take care of the local churches to continually extend the power of the gospel. Therefore, Korean missionaries have expanded their work in various ways, such as the establishment of seminaries and colleges to educate and train the local leaders, as well as, train them to handle kindergartens, medical missions, food ministries for indigenous children, and the re-training of pastors, and so on.

Women missionaries, whether married or single, play an important part in cross-cultural mission, but not many women missionaries have been recognized in their positions and influence in spite of their efforts and work on the mission field. Because married women missionaries have various duties as a missionary, a wife and a mother. They are recognized as the assistants or helpers of their missionary husbands. Of course, men work under the same circumstances too, but compared to women, they have a better opportunity to work faithfully in their roles as missionaries. In contrast, married women missionaries are burdened with the double responsibility of mission work and domestic duties. In this situation, married women missionaries sometimes have fallen into confusion as to their identity as missionaries.

In this paper I will first explore what are the married women missionaries' roles in mission, especially focusing on Davao City, Philippines. Second, I will explore the hindrances to married women missionaries taking leadership positions in teams or as partners with their husbands in light of historical and biblical perspectives. Finally, Single women missionaries will be studied to see how they demonstrate their missionary

leadership in Davao City, Philippines. This will show what potential is possible for married women missionaries by comparing activities of single and married women missionaries. This study will suggest that a partner leadership between a wife and husband is necessary and appropriate style of leadership on the mission field.

Background of the Problem

After arriving in Pacita, Laguna, Philippines as a Korean missionary in May of 1996, and after missionary training from the Mission Board of the Korean Methodist Church (KMC), I joined Rev. Pak who was working for the Koramphil Mission Cooperation in Muntinlupa, Laguna since 1987. While I was learning the language, I was appointed to a local church established for a Filipino congregation. It was an opportunity to learn the local language, culture and minister through fellowship with the Filipinos. This included cooperating with a Filipino pastor in visiting church members at home and in the hospital, and preparing the Sunday worship service.

After one and a half years ministry in Manila, the researcher was invited to teach music at the Southern Philippines Methodist College (SPMC) in Kidapawan City, Mindanao in 1997. I arrived at the SPMC in January, 1998, and my work continued there until May, 2005. It included teaching church music, Christian education and stewardship, and also helping the school to build two girls' dormitories, two boys' dormitories, a chapel building, a library and raising funds for student scholarships. I also established eight local church buildings and ran two kindergartens as children's ministries.

In 1998, there were 25 Korean missionary couples, and two single women missionaries, including myself, on Mindanao Island. For security and the children's education reasons, most of them lived in Davao City.

Although missionaries lived in the safe place of Davao City, some of their mission work was spread out in various provinces. Their radius of active at ministry was within 3-4 hours by automobile. They served Muslims and other indigenous people at local churches and taught at the seminary. While the husband missionaries left their homes to serve indigenous people in the provinces, the wives usually stayed at home doing house work, taking care of children, and visiting Korean neighbors to chat. However, I observed that Korean married women missionaries did not usually participate in mission work. They mainly took care of their families and did house work. I do not say that the role of a homemaker and mother is unimportant. It is also important work for every married woman, especially under the Confucian culture in the Korean context.

Most Korean married woman missionaries are called *Samonym* which means, in a polite word, a wife of a minister or teacher. The role of a minister's wife in the Korean church is to devote their whole lives to their husbands with absolute loyalty and fidelity, like other Korean wives do. They also support whatever their husbands do with complete trust. That is why Choi, Hee An, in her book *Korean Women and God*, says "Women in Korea are born not as individuals but as wives-to-be and mothers-to-be."³ However, the sending church and congregation may have a different role expectation for the married women missionaries, whether as a missionary or as a missionary wife on the mission field that is unlike what is expected of them in their home country.

³ Hee An Choi. *Korean Women and God: Experiencing God in a Multi-religious Colonial Context*. Maryknoll, IL: Orbis Books, Maryknoll. 2003, 150.

Regarding the role of a pastor's wife in Korea, Chang, Dalyun argues, quoting the scriptures that a pastor is a chosen and appointed person (Jeremiah 1:5), and a wife of a pastor is a helper for her husband (Genesis 2:18). Thus the role of pastor's wives in the church does not allow the wife to have any leadership position, apart from helping a husband and the congregation behind him.⁴ The position of a pastor's wife in the church is ambiguous. She is neither a laywoman nor a leader, yet her position covers roles of both laywoman and leader. They also are advised not to have any jobs in the secular society.⁵

In fact, since childhood not only pastor's wives but also many other Korean wives are accustomed to such an identity as a woman under Confucian teaching. Kim, Nam Joon accuses a certain conservative Presbyterian church in Korea of deciding that the role of a *Samonym* was to cook meals and do laundry for her husband, and not to have a voice or participate in any kind of ministry in the church and later reporting their decision in the church session.⁶

Thus it seems that these kinds of roles for a pastor's wife are extended into the mission field and married women missionaries say, "I am here because my husband is here" or "I am a missionary because my husband is a missionary." Therefore, many married women missionaries take responsibility for the children and housework and only rarely become involved in mission as a helper/supporter of their husbands' ministries. It

⁴ Dal Yun Chang. *Moksa Booin Chusin-bup* [Manner of Behavior of Minister's Wife]. Seoul, Korea BookPublishing, 2004, 21-43.

⁵ Keon-Sook Lee. *Samoga sun Jarinun Arumdabda* [How Beautiful is the Place on which a Pastor's Wife Stands] Seoul, Korea: Shin Mang Ae Publishing Co. 1994, 27-29.

⁶ Nam Joon Kim. *Mokhoejagaewi Aneaga salaya Gyohoega sanda* [When the wife of minister is alive, then the church is alive]. Duranno Publishing House, Seoul, Korea. 1998, 32.

made me wonder what was a married women missionaries' real identity, a missionary or a missionary wife on the mission field?

Statement of Problem

Because most married Korean women missionaries behave like the pastors' wives in Korea and have not been involved in missionary work as full time or half time partners with their husbands,⁷ but have been more involved in performing their role as a mother and a wife. Thus they have less opportunity to use their God-given gifts for mission work. God's calling for each person varies. It is no problem if she is called to raise children and support her husband as a wife of a missionary. However, both husband and wife received missionary training required by their denominations and they were sent together to the cross-cultural ministry. For married women missionaries, the identity as a missionary is as important as the role of a mother and wife because both marital and ministry relationships are from the hand of God, and they should not be in conflict with the missionary work given to them.⁸

⁷ There is no gender issue in Davao City, Philippines. Filipino women, usually called Filipinas, enjoy equal rights and status with men since pre-Spanish times. (Ronald E. Dolan. ed. *Philippines: A Country Study*. Manila, Philippines. 1993.96). Therefore, they could own and inherit property, engage in trade and industry, and succeed to the chieftainship of *barangay* in the absence of a male heir. (Teodoro A. Agoncillo. *History of the Filipino People*. Quezon, Philippines: Garo Tech Books Inc. 1990. 36) There is no limitation or suppression for women to participate in any activities in the society, even missionaries, both men and women, are welcomed to work for the people. Thus, Korean married women missionaries have a better opportunity to participate in missionary work than they had in Korea.

⁸ Joy Turner Tuggy. *The Missionary Wife and Her Work*. Chicago, IL: Moody Press. 1966. 13.

Purpose of the Study

The purpose of this study is to explore and examine beliefs and roles of the married women missionaries. The goal is for them to have clear missionary identity in their role and status and to challenge them to consider that they are also called as equal partners of their husbands to cross-cultural mission. Thus they need to recover their confidence to fulfill their missionary calling.

Research Questions

This study has been guided by the following research questions:

1. What are the reasons that Korean missionary wives do not participate in the mission work either with their husbands or on their own? Do they experience an absence of missionary calling from God?
2. What obstacles do the Korean missionary wives have to overcome in order to actively participate in mission work leadership and in practicing their leadership? What is the husbands' perspective about their wives missionary calling and spiritual gifts?
3. In what areas of mission work do Korean missionary wives particularly prefer to work?
4. In what way, can they develop their leadership identity in order to become good partners together with their missionary husbands in mission work?

Delimitations

The focus of this study is limited to the Korean married women missionaries' role and their leadership positions on the mission field only in Davao City, Philippines.

This study does not include the role of women ministers in Korean Church or society, but in the context of the Southern Philippines. In order to compare the married women missionaries' leadership role and their status to the single women missionaries who take full-time leadership positions, the questionnaire and interview were presented both to married and single women missionaries. It also included a questionnaire for the missionary husbands' perspective to learn what they think about their wives' calling and leadership practices.

Significance of the Study

This research is aimed at presenting a missiological perspective of the recognition of Korean missionary wives' leadership identity, not only as a wife and a mother, but as a daughter of God who called them to be an instrument for spreading the gospel.

The significance of this study is three fold. First, it has historical significance. A primary goal of this study is to rediscover and reconstruct women's missional and vocational identity equally created by God, not as taught by the Korean Confucian culture. Second, it has significance for women leadership. Most Korean missionaries' wives are talented people. They served the local church before marriage as Bible school teachers, pianists and choir members, cell group leaders and other ministries. Contrasted with male missionaries, there are a lot of ministries in which women missionaries could participate. Therefore, the second goal of this study is to encourage women's leadership recognition and development in a cross-cultural context.

Third, there is significance in terms of married women missionaries' leadership role in Korean cross-cultural mission. Local Churches, denominational mission boards,

and mission agencies in Korea do not recognize or consider the married woman missionaries' contributions, abilities and strengths of the leadership in cross-cultural mission.

Definitions of Key Terms

Christian Leader: Christian leader is “a person with God-given capacity and with God-given responsibility who is influencing a specific group of God’s people toward God’s purposes for the group.”⁹ It is believed that not every missionary is called to major missionary leadership in cross-cultural mission, but every missionary is a leader in the sense that all missionaries influence others.

Leadership: There are several definitions of leadership. First, leadership is a process whereby an individual influences a group of individuals to achieve a common goal.¹⁰ Second, leadership is a dynamic process over an extended period of time in various situations in which a person utilizes leadership resources, and specific leadership behaviors, in order to influence followers.¹¹ Third, leadership is also defined as the ability to motivate and inspire others. In this dissertation leadership means a process that influences others and leads them to accept Jesus as their Savior.

Role: A role is a set of connected behaviors, rights and obligations as conceptualized by actors in a social situation. It is an expected behavior in a given

⁹ Robert J. Clinton. *Handbook I: Leader, Leadership and the Bible: Overview*. Altadena, CA: Barnabas Publishers, 1993. 21.

¹⁰ Peter G. Northouse. *Leadership: Theory and Practice*. Thousand Oaks, CA: SAGE Publications, Inc. 2007. 3.

¹¹ Robert J. Clinton. *Leadership Emergence Theory: A Self-Study Manual for Analyzing the Development of a Christian Leader*. Altadena, CA: Barnabas Resources. 1989. 40.

individual's social status and social position.¹² Thus role here means the rights, obligations and expected behavior patterns that married women missionaries have.

Married woman missionary: A married woman missionary is a wife of a missionary who has a call to serve in cross-cultural mission with her husband. However, in this study I will focus more on "married women missionaries," who are missionaries like their husband.

Samonym: It is a polite word of respect given to the wives of teachers, authorities and ministers. Koreans also use this term for a wife of a minister, pastor, and missionary, whether her husband is ordained or non-ordained.

Team/Partners: A team is a group organized to work together. It is also a group of people with a full set of complementary skills required to complete a task, job, or project. Team members operate with a high degree of interdependence. They share authority and responsibility for self-management. They are accountable for the collective performance. They work toward a common goal and shared rewards.¹³ Thus, a team becomes more than just a collection of people because a strong sense of mutual commitment creates synergy. In this case, a team is made of the two partners of a married missionary couple.

Internal and external attribution: Heider argued (1958) that a person action depends upon a combination of internal attribution, such as attitude, aptitude, character and personality and external attribution, such as culture, circumstances, situational context.¹⁴

¹² <http://dictionary.reference.com/browse/role> (accessed January 2, 2012)

¹³ "Definition of Team," accessed online March 10, 2012, from <http://www.businessdictionary.com/definition/team.html>

¹⁴ G. Weary, M. A. Stanley and J. H. Harvey. *Attribution*. New York: Springer-Verlag New York Inc. 1989. 8.

Consensus information: This deals with how people with similar stimuli behave in a similar situation. If most of people behave alike, the consensus is high. But, if no one or only a few people share the reactions, the consensus is low.¹⁵

Distinctiveness information: This is how a person responds to different situations. There exists a very low distinctiveness if the person reacts similarly in all or most of the situations. However, if a person reacts differently in different situations, the distinctiveness is high.¹⁶

Consistency information: This explains that if a person's behavior remains the same in the varied situations, then the consistency is high, but if a person's behavior is different according to the situations, then the consistency is low.¹⁷

Wifestyle: Term "Wifestyle" is similar to role patterns. Joyce Bowers used this term in her article, *Women's roles in mission: where are we now*.¹⁸ According to Bowers, there are four wifestyles among the married women missionaries. The first wifestyle is a homemaker who is primarily a full-time wife and mother. Her main focus is on the home and the support and nurture of her family. The second wifestyle is a background supporter who actively supports her husband and his work. She is moderately involved in outside activities. The third wifestyle is a teamworker who focuses on a team ministry with her

¹⁵ Kelly G. Shaver. *An Introduction to Attribution Processes*. Cambridge, MA: Winthrop Publishers, Inc. 1975. 52.

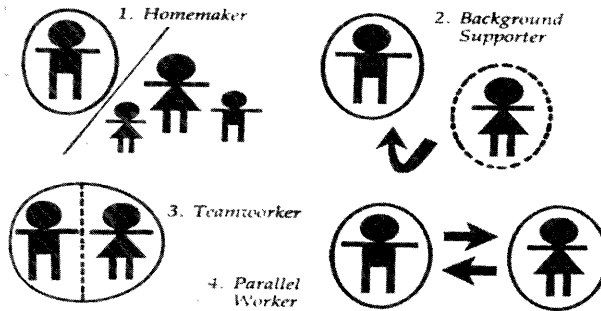
¹⁶ Ibid.,

¹⁷ Ibid.,

¹⁸ Joyce M. Bowers. Women's roles in Mission: where are we now?, in *Evangelical Missions Quarterly* vol.21 (4): October 1985. pp.352-360. 356.

husband, and both work full time. The fourth wifestyle is a parallel worker who sees her missionary role as distinct from her husband's role.

Figure 1. Four Missionary Wifestyle (Adopted from Joyce Bowers, 1985. p.357)



Theoretical Framework

The theoretical framework of this study is built upon two theoretical constructs. The first construct is the attribution theory that conceptualizes leadership as a cause and effect process. It is based on the assumption that individuals have an inherent need to explain the events that surround them.

The attribution theory by Fritz Heider (1958) and Harold Kelley (1976) will be introduced to interpret the married women missionaries' less participation in missionary work. Heider argues that an individual's behavior depends upon factors within both the person (internal attribution) and the environment (external attribution).¹⁹ Therefore, he believes that not only the person but also the environment influence action.

Kelley's attribution theory, it is derived from Heider and postulates that attributions arise through the use of the principle of covariation. Kelley proposes that

¹⁹ Bernard Weiner. *Human Motivation*. Holt, Rinehart and Winston. 1980. 282.

individuals observe three types of covariant data when assessing the causal origin of behavioral events: consensus, consistency, and distinctiveness are all considered when interpreting the cause of a behavior.²⁰ That is, a certain behavior is attributed to potential causes that appear at the same time. This principle is useful when the individual has the opportunity to observe the behavior over several occasions.

The second theoretical construct is the Leader-Member Exchange (LMX) theory that conceptualizes leadership as a process that is centered on the interactions between leaders and followers.²¹ There are two groups of relationship between leaders and followers: the in-group and the out-group. Since this study is about Korean married women missionaries, they are identified as the in-group and the mature partner with their husbands, Graen & Uhi-Bien's leadership making model will be introduced. Using this leadership making model, Korean missionary couples can join in productive ways that go well beyond a traditional hierarchically defined work relationship between wives and husbands in Korea.

Research Methodology

This research involves library research, but also personal interviews, participant observation and questionnaires. The library research was conducted at the B. L. Fisher Library at Asbury Theological Seminary, Wilmore, KY. I use both primary and secondary sources related to the topic.

²⁰ Harold Kelly. "The Process of Causal Attribution" in *American Psychologist* 28 (2): 1973. pp.107-127.

²¹ Northouse, 151.

Questionnaire

Questionnaire is one of the appropriate methods to use for the survey. A properly constructed and worded questionnaire will minimize problems during the analysis. Thus, a structured questionnaire for this study was prepared under the supervision of Dr. Lee, Won-Kyu, a professor of the Korean Methodist Theological Seminary in Seoul, Korea.

The questionnaire was distributed in paper form to individual Korean missionary's wives, men missionaries and single women missionaries in Davao City, Philippines. I distributed the form in two ways. First, I requested the president of the Mindanao Korean Missionary Association (MKMA) to distribute the questionnaire to the missionaries when they had a monthly regular meeting and a special seminar period. After distributing the questionnaire, I was introduced by the president to greet and instruct them in the meaning of some questions and how to answer it. Second, I personally visited their houses to distribute the questionnaires. When they did not respond in the time which I expected, I revisited or called them to complete it. As a result, I received completed form questionnaires from 38 out of 41 married women missionaries, 32 out of 41 men missionaries, and 7 out of 7 single women missionaries questionnaire. These returned questionnaires were analyzed by Dr. Yun-Sin Choi in Hyupsung University in Hwasung-gun, Korea.

However, this questionnaire was not enough for respondents to explain why they are not involved in mission work. In order to know their deep personal reasons it was important to interview them personally.

Interviews and Case Studies

According to Yin, personal interviews are, “One of the most important sources of case study information.”²² I interviewed the Korean married women missionaries, their husbands and single women missionaries personally at home and in the coffee shop, or a restaurant, and interviews were conducted face-to-face, or group interviews in order to discern their thoughts about women leadership and mission work. Moreover, some of the basic information is contributed by my own personal experiences and observations with them over the last eight years in Davao City. The case studies described in chapter 6 are based on their interviews. This survey was held from January to March 2011, in Davao City, Philippines.

²² Robert K. Yin. *Case Study Research: Design and Method*, 4th ed. Vol.5 of Applied Social Research Methods Series.(CA:SAGE, 2009), 101.

Chapter 2

Theoretical Framework for Informing the Korean Married Women Missionaries' Leadership Practices

This chapter presents the theoretical frame work of the attribution theory and the Leader-Member Exchange theory as the tools to explore the Korean missionary wives' leadership identity as a missionary. It suggests that leadership development of the Korean missionary wives create a good partner with their husbands in mission work. The attribution theory helps us to analyze the leadership identity of the Korean missionary wives. The Leader-Member Exchange theory helps the Korean men missionaries and their wives develop the leader-member exchange relationship as mission partners together in order to establish the Kingdom of God on the mission field.

Attribution Theory

Attribution theory by Fritz Heider

According to Edward Jones, the Attribution theory began when several questions arose among the people. These questions are “How do we allocate responsibility for an action between the actor and his environment, or how does the social environment affect even the perception of one’s own behavior?”²³ Harold Kelley added a question, “Why do people act as they do, or how are people’s actions to be interpreted and understood?” These questions arise when an observer interprets a given set of information to arrive at an attribution.²⁴

²³ Edward E. Jones (et al.) *Attribution: Perceiving the Causes of Behavior*. Morristown, NJ: General Learning Press. 1971. ix.

²⁴ Harold H. Kelley. “Attribution in Social Interaction” in *Attribution: Perceiving the Causes of Behavior*

The origin of the Attribution theory is traced back to a paper on “phenomenal causality” by Fritz Heider, which dealt with ways in which perceivers make sense out of their social environment.²⁵ The most fundamental distinction made by Heider (1958) is that behavior depends upon factors within the person (internal attribution) and factors within the environment (external attribution).²⁶ He believes that the internal and external attributions combine additively to determine behavior. Thus, when an internal attribution is made, the cause of the given behavior is within the person. There are the variables which make a person responsible such as attitude, aptitude, character, and personality.²⁷ In contrast, when an external attribution is made, the cause of the given behavior is assigned to the situation in which the behavior was seen. The person responsible for the behavior may assign the causality to the environment or weather.²⁸ Gifford Weary said that an action outcome depends upon a combination of environmental force and personal force. The environmental force refers to important external factors such as the difficulty of a task. Likewise, personal force involves ability, motivation, and intention.²⁹ Thus, seeing a person’s behavior, one may speak of the effective force within the person and in

by Edward G. Jones (et al). 1971 . 1.

²⁵ Martin M. Chemers. *An Integrative Theory of Leadership*. Mahwah, NJ: Lawrence Erlbaum Associates, Publishers. 1997. 95.

²⁶ Bernard Weiner, 282.

²⁷ Ibid., 283.

²⁸ Gifford Weary, Melinda A. Stanley and John H. Harvey. *Attribution*. New York: Springer-Verlag New York Inc. 1989. 8.

²⁹ Ibid.,

the environment when one means the totality of forces emanating from one or the other source.³⁰

Attribution Theory by Harold Kelley

In 1967, as Kelley tried to explain the way people perceive internal and external attribution, he postulated the principle of co-variation.³¹ The basic principle of the covariation states that an effect is attributed to one of its possible causes with which, over time, it covaries.³² Thus, the principle between possible causes and effects is the fundamental notion in Kelley's attributional approach. In Kelley's formulation, the important classes of possible cause are persons, entities (things or environmental stimuli), and times (occasions or situations).³³

In order to know how attributors know that attribution of a particular effect to a particular cause is valid, Kelley explains that attributors use three types of information to verify whether they have correctly linked causes and effects. These types of information are the distinctiveness, consistency, and consensus information associated with the possible causes.³⁴

³⁰ Fritz Heider. *The Psychology of Interpersonal Relations*. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers. 1958. 18.

³¹ Harold H. Kelley. Attribution theory in social psychology. In D. Levine (Ed.), *Nebraska Symposium on Motivation*, vol. 15. 1967. pp.192-240. 197. Lincoln: University of Nebraska Press.

³² Kelley (1972), 3.

³³ Weary, Stanley and Harvey, 16.

³⁴ Harold H. Kelley. "The Process of Causal Attribution," in *American Psychology*, vol. 28 (2): 107-128. 1973. 112.

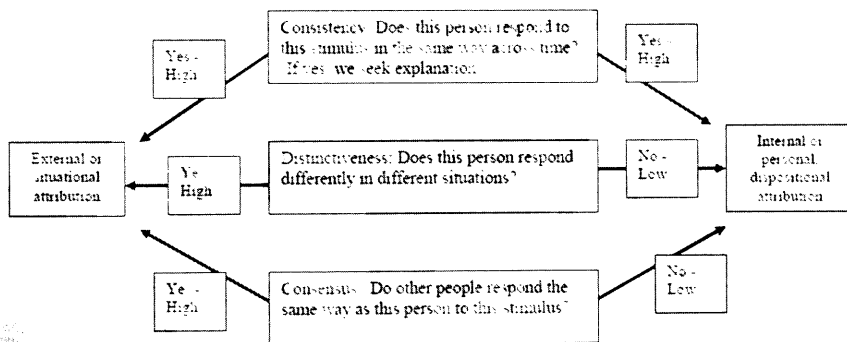
Mark C. Bowler's explanation helps one understand the three types of information.³⁵

The consensus information relates the follower's performance to the performance of others working on the same task. High consensus indicates that the follower's performance was similar to the performance of others, whereas low consensus indicates that the follower's performance was dissimilar to the performance of others.

The distinctiveness information relates the follower's performance to his or her performance on similar tasks. High distinctiveness indicates that the follower's performance was dissimilar to his or her performance on other tasks, whereas low distinctiveness indicates that the follower's performance was similar to his or her performance on other tasks.

The consistency information relates the follower's performance to his or her performance on the same task in the past. High consistency indicates that the follower's current performance on the given task is similar to his or her past performance on the same task, whereas low consistency indicates that the follower's current performance on the given task is dissimilar to his or her past performance on the same task.³⁶

Figure 2. Applying Kelley's Covariation Model of Attribution (Adopted from Google.com Images)³⁷



³⁵ Mark Connor Bowler. "Differential Attributions of the Causes of Subordinate Success and Failure by Aggressive and Non-Aggressive Individuals," Ph. D Dissertation of University of Tennessee, Knoxville. 2006. 3.

³⁶ Mark Connor Bowler. "Differential Attributions of the Causes of Subordinate Success and Failure by Aggressive and Non-Aggressive Individuals" Ph.D dissertation of University of Tennessee, Knoxville. 2006. 3.

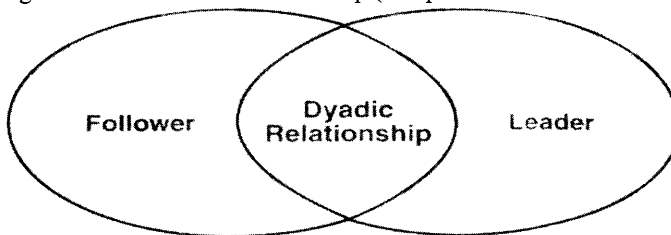
³⁷ "Applying Kelley's Co-variation Model of Attribution", Accessed online March 1, 2012, from <http://www.lhup.edu/sboland/Kelley%20attribution%20extra.pdf>.

According to this covariation model, when there is low consensus and distinctiveness, a person makes personal/internal attributions for behaviors that are high in consistency. On the other hand, a person makes situational/external attributions when there is high consensus and distinctiveness.³⁸

The Leader-Member Exchange Theory

Most of the leadership theories emphasized leadership from the point of view of the leaders (e.g., trait approach, skills approach, and style approach) or the follower and the context (e.g., situational leadership, contingency theory, and path-goal theory), but the Leader-Member Exchange (LMX) theory occupies a unique position among leadership theories by its focus on the dyadic relationship between leader and follower (Figure 3).³⁹ The LMX theory conceptualizes leadership as a process that is centered on the interaction between leadership and followers, not treating all followers in a collective way, as a group, and using the same leadership style to all.⁴⁰

Figure 3. Dimensions of Leadership (Adopted from Northouse 2007, 152)



SOURCE: Reprinted from Leadership Quarterly 6(2), G. B. Graen & M. Uhl-Bien, Relationship- Based Approach to Leadership: Development of Leader-Member Exchange (LMX) Theory of Leadership Over 25 Years: Applying a Multi-Level, Multi-Domain Perspective (pp. 219-247)

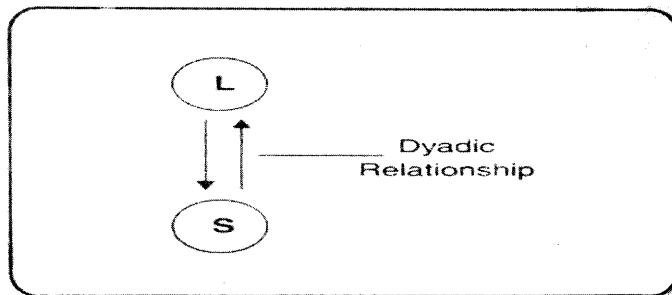
³⁸ Ibid.,

³⁹ Northouse, 151.

⁴⁰ Ibid.

LMX theory originally was called Vertical Dyad Linkage (VDL) theory by Dansereau, Graen & Haga in 1975.⁴¹ In the early studies of the VDL theory, it showed that leaders formed with each of their followers (Figure 4) and the leader's relationship to the work unit as a whole was viewed as a series of vertical dyads (Figure 5).⁴² However, in most leadership situations, according to the LMX theory, leaders and followers develop dyadic relationships. Therefore, leaders treat each follower differently to varying degrees and levels contingent on whether followers are part of the in-group (high-quality relationship) or the out-group (low-quality relationship).⁴³

Figure 4. The Vertical Dyad (Adopted from Northouse 2007, 153)



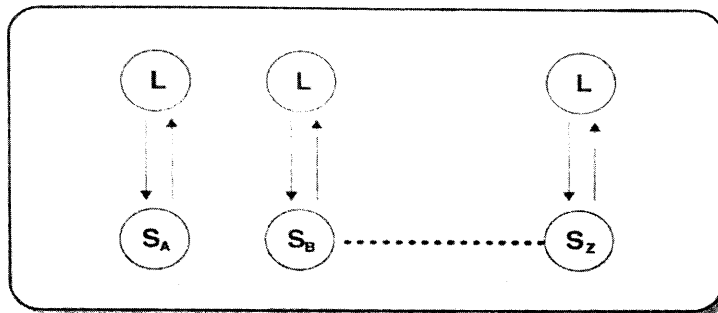
NOTE: The Leader (L) forms an individualized working relationship with each of his or her followers (S). The exchanges (both content and process) between the leader and follower define their dyadic relationship.

⁴¹ F. Dansereau, Jr. G. Graen and W. J. Haga. "A vertical Dyad Linkage Approach to Leadership within formal organizations: A longitudinal investigation of the Role making process", in *Organizational Behavior and Human Performance*, 13, 46-78. 1975.

⁴² Ibid.,

⁴³ Yolanda B. Truckenbrodt. "The Relationship between Leader-Member Exchange and Commitment and Organizational Citizenship Behavior", in *Acquisition Review Quarterly* (Summer: 2000). 234.

Figure 5. Vertical Dyads (Adopted from Northouse 2007, 153)



NOTE: The leader (L) forms special relationships with all of his or her subordinates (S). Each of these relationships is special and has its own unique characteristics.

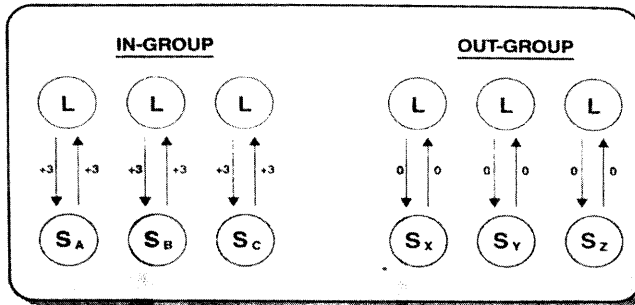
People in the in-group are those who are based on expanded and negotiated role responsibilities (extra roles) and the out-group is made up on those who are based on the formal employment contract (defined roles)(Figure 6).⁴⁴ Thus, the in-group consists of a few trusted followers with whom the leader usually establishes a special higher quality exchange leadership. The followers perform unstructured tasks, volunteer for extra work, and take on additional responsibilities. The leaders, thus, exchange personal and positional resources (inside information, influence in decision making, task assignment, job latitude, support, and attention) in return for followers' performance on unstructured tasks.⁴⁵ As a result, both, the leader and follower, create mutual trust, positive support, informal interdependencies, greater job latitude, common bonds, open communication, high degree of autonomy, satisfaction and shared loyalty.⁴⁶

⁴⁴ Northouse, 152.

⁴⁵ George B. Graen & J. F. Cashman. "A Role-Making Model of Leadership in Formal Organizations: A Developmental Approach", in James G. Hunt & Lars L. Larson (eds.). *Leadership Frontiers*. Kent, OH: Kent State University Press. 1975. pp. 143-165.

⁴⁶ G.. B. Graen & M. Uhi-Bien. "Relationship-based approach to leadership: Development of leader-member exchange (LMX) theory of leadership over 25 years: Applying a multi-level multi-domain perspective", in *Leadership Quarterly*, 6(2). 1995. 219-247.

Figure 6. In- Groups and Out-Groups (Adopted from Northouse 2007, 154)



NOTE: A leader (L) and his or her followers (S) form unique relationships. Relationships within the in-group are marked by mutual trust, respect, liking, and reciprocal influence. Relationships within the out-group are marked by formal communication based on job descriptions. Plus 3 is a high-quality relationship, and zero is a stranger.

In Contrast, the out-group includes the followers with whom the relationship of the leader remains more formal. Followers in the out-group perform only in accordance with the prescribed employment contract and thus, less compatible with the leader and usually just come to work, do their job, and go home. Therefore, they have limited reciprocal trust and support, and few rewards from their leaders.⁴⁷

These relationships between the leader and the follower start soon after a person joins the group and follow stages which Graen & Uhl-Bien call Leadership Making. It is a prescriptive approach to leadership that emphasizes that a leader should develop high-quality exchanges with all of her or his followers, and makes everyone feels like they are in the in-group.⁴⁸

The leadership making process goes through three phases: (1) the stranger phase, (2) the acquaintance phase, and (3) the mature partnership phase.⁴⁹ In phase 1, the

⁴⁷ Northouse, 154.

⁴⁸ Ibid., 155.

⁴⁹ G. B. Graen & M. Uhl- Bien. "The Transformation of professionals into self-managing and partially self-designing contributions: Toward a theory of leadership making", in *Journal of Management Systems*, 3

stranger stage, the interactions in the leader-follower dyad generally are role bound, relying heavily on contractual relationship. It is also called role-taking stage. The follower joins the team and the leader assesses her or his abilities and talents. After that, leader offers the follower an opportunity to demonstrate the capability.⁵⁰ However, they have lower-quality exchanges and the follower complies with the formal leader, who has a hierarchical status for the purpose of achieving the economic rewards. Followers in this phase are similar to those of the out-group.⁵¹

In phase 2, the acquaintance stage begins with offers by the leader or the follower for improved career- oriented social exchanges, which involve sharing more resources and personal or work-related information.⁵² Uhl-Bien calls this stage a role making stage because the follower begins to work and make trusting relationships as a part of the team.⁵³ For Northouse, it is a testing period for both the leader and the follower to assess whether the follower is interested in taking on more roles and responsibilities.⁵⁴

In the phase 3, the mature partnership stage is marked by high-quality-member exchanges. People who have progressed to this stage in their relationships experience a high degree of mutual trust, respect, and obligation toward each other. They finally find that they can depend on each other, thus they have a high degree of reciprocity which

no.3 (1991): 33-48.

⁵⁰ Mary Uhl-Bien, George B. Graen and Terri A. Scandura. "Implications of Leader-Member Exchange for Strategic Human Resource Management Systems: Relationships as Social Capital for Competitive Advantage", in *Research in Personnel and Human Resources Management* 18 (2000): 137-185.

⁵¹ Northouse, 155.

⁵² Ibid., 156.

⁵³ Uhl-Bien, 2000. 148.

⁵⁴ Northouse, 156.

each affects and is affected by the other.⁵⁵ In this phase, leaders and followers are tied together in productive ways that go well beyond a traditional hierarchically defined work relationship. In fact, partnerships are transformational in that they assist each other in moving beyond their own self-interests⁵⁶ to accomplish the same goals for God's sake.

Summary

The attribution theory helps us to understand how people see certain situation or environment and how it relates to their behavior and thought. Heider distinguished between two types of causal attribution; personal and situational. The personal attributions depend on factors within the person, such as their personality characteristics, motivation, ability and effort. The situational attributions depend on factors within the environment.

Kelley's Covariation principle shows information about what behavior co-occurs with the situation (external attribution) or with the person (internal attribution). Thus, the theory assumes that people make causal attributions in a rational, logical fashion, and that they assign the cause of an action to the factor that co-varies most closely with that action. These attribution principles enable persons to understand their own self-esteem and impressions of other people.⁵⁷

⁵⁵ Ibid., 157.

⁵⁶ Ibid.,

⁵⁷ Kelley, 1967. 220-221.

Leader-Member Exchange theory addresses leadership as a process centered on the interactions between leaders and followers. It makes the leader-member relationship the pivotal concept in the leadership process.⁵⁸

The Attribution Theory is a guide to understanding whether the cause of the Korean married women missionaries' passive practices in missionary work is internal (personal) or external (situational/environmental). That is, their participation in missionary work may be positive or passive because of factors that originate in their personal ability or because of factors that originate in their environment. When the causes are analyzed, whether it is internal or external, the married women missionaries need to be promoted to the Leadership Making process by their husbands in order to build a partnership. The married women missionaries' situation now is that of an out-group, because the missionary husbands do not share everything happening on the mission field with their wives.

Therefore, some of the wives are in the stranger phase which is rule bound and with low quality exchanges. They usually help their husbands whenever they are asked to do designated things. Some are in the acquaintance phase which involves sharing more resources and personal or work-related information. Therefore, the wives are trying to participate in missionary work voluntarily with their husbands. The phase 3 is the perfect and ideal concept in the leadership making process. It is mature partnership and high-quality leader-membership exchanges where a husband and a wife depend on each other. Then, when the missionary husbands are leading seminars or keeping meetings or are out of the country, their missionary wives can take care of all the local churches or other

⁵⁸ Northouse, 171.

mission projects. Developing reciprocal exchange relationships between missionary wives and husbands can bring more effective results on the mission field.

Chapter 3

Historical Background of the Status and Roles of Women in Korea

I recently read an article that was published on October 4, 2011 in a Korean News paper. It was called, "*I wish I had a wife*," written by Yun-Duk Kim, who is a columnist.

This is a story about a Korean working mother's daily life.

I was the first to leave my work place at 7:00 pm. Leaving earlier than my fellow workers made me sad, and my boss unhappy. Then I run to a child care center to pick up my second son. The class was already finished and all the other children have gone home; only my son with his teacher was waiting for me in front of the child care center. I grabbed the hand of my son and run to the market to buy some groceries for dinner. I needed to prepare dinner before my first son comes back from being tutored after school. As soon as I got home, the phone was ringing. I hurried to pick up the phone. It was from my mother-in-law asking, "Are you home? Have you made dinner? Have you made side-dishes for your husband?" My mother-in-law did not care about my hard work outside home. I hurried again to make the side-dishes for the children and help the children eat dinner. Then it was my time to eat the leftovers, but because I was so exhausted, I had no appetite. Sitting at the dining table, I was thinking, "Oh, I wish I had a wife who would make a hot rice and beanpaste soup for me, and say, "You did a wonderful job today at work help yourself," as she pats my shoulder.

Around 10:00pm, I helped my two sons shower and put the second son to bed. Then I went to the first son's room and check whether he has done his homework. I checked his schoolbag and find a mathematic quiz with a low grade. I tried to correct the wrong answers, but it was not easy for me to teach mathematics. I was flustered and my son yawned. I felt that I have a swollen tonsil. I again thought that "Oh, I wish I had a wife who says that she will take care of the children's home work, then you just worry about your work as she massages my shoulders.

My husband came back home drunk at 2:00 A.M. We spoke to each other in a quiet tone so as not to wake the children. I talked to my husband, "Why don't you come home early and take care of our first son's mathematic study?" My husband answered, "I didn't want to drink and eat together with fellow worker after work and came home early, but don't you know that eating and drinking together with fellow workers including a boss is the extension of the work?"

Although I was upset with his selfish acts for the family, I made honeyed water for my husband in the kitchen. When I came back to the living room, he collapsed on the couch. I pulled off his socks. His dress shirt was stained with kimchi juice. I was a little irritated worrying about removing stain. And then I thought again, “Oh, I wish I had a wife who waits for me in front of the door when I come from dining and drinking together with fellow workers, and says “Have you got rid of your stresses?”, and makes broth to wash the liquor down for me with a big smile.

Now I must go to bed because I must get up at six o’clock tomorrow morning. (Translated by myself).

This story expresses well the status and role in daily life of Korean women, whether she is a homemaker or a working mother. In fact, even in this modern Korean society, it is still assumed that “The mother’s first duty is to raise the child, and no one else can substitute for the mother.”⁵⁹ How has this status and roles of women in Korea developed? Why it is deeply and strongly rooted into Korean women’s lives?

This chapter will study the status and roles of the women in Korean society from a historical perspective. This is because understanding the Korean context is essential to know about women in Korea.

The Status and Role of Korean Women before the Introduction of Protestant Christianity in Korea

In ancient Korean mythology, Korean society was a matrilineal society which had been influenced by Shamanism and the woman’s role in the home as wife and mother, and Korean women at one time was viewed as in a superior position to men in the home

⁵⁹ Young-Jin Seo. *Weh Yosungeun Andena?* (Why Can’t a Woman?) Seoul, Korea: Dong Nyuk Publishing. 1991. 139.

or in society.⁶⁰ But after the Three-Kingdom periods (37 B.C.-A.D. 935), a Patriarchal system developed, and the status of women was affected.⁶¹

Korean Women in Traditional Society

Korean society granted women much more freedom in the years before the Confucianized *Joseon* dynasty whose state philosophy explicitly justified female privilege. Under the preceding *Goryeo* dynasty, newly wedded couples often went to live with the bride's parents and the women often functioned as heads of their households. Thus, egalitarian relationships between men and women were prevalent, as early as the *Gojoseon* ⁶²period (?- 108 B.C.).⁶³

However, during the *Unified Shilla* and *Goryeo* periods, the women's social position was high and many women actively participated in public events.

Women in the Three-Kingdom Period

The name "Three Kingdom" was used in the titles of the histories *Samguk Sagi*(12th century)⁶⁴ and *Samguk Yusa* (13th century),⁶⁵ and this term should not be

⁶⁰ Emily Chong. *Women's Ministry in the Korean-American Presbyterian Church: With Special Reference to Grace Korean Church in the United States*. Ph. D dissertation of School of Intercultural Studies in Fuller Theological Seminary. Pasadena, L.A. 2004. 18.

⁶¹ Hyun-Hee Lee. *Civilization of Korean Women and Their Activity: Korean Women's Five Thousand Year History*. Seoul, Korea: MyungMun-Dang. 1990.21 (cited from Grace Hye-Won Park Lim)

⁶² *Gojoseon* (Old *Joseon*) was an ancient Korean kingdom.

⁶³ Donald N. Clark. *Culture and Customs of Korea*. Westport, CT: Greenwood Press. 2000. 164

⁶⁴ *Samguk Sagi* (History of the Three Kingdoms) is a historical record of the Three Kingdoms of Korea: *Goguryeo*, *Baekje* and *Shilla*. The *Samguk Sagi* is written in Classical Chinese (the written language of the literati in traditional Korean) and its compilation was ordered by *Goryeo's* King *Injong* (1122-1146) and undertaken by the government official and historian Kim Busik. It was completed in 1145. <http://en.wikipedia.org>. (Accessed in September 23, 2011).

confused with the earlier Chinese Three kingdoms.⁶⁶ The Three Kingdoms were founded after the fall of *Gojoseon*: *Goguryo* (37 BCE-668 CE); *BaekJe* (18 BCE- 660CE); and *Shilla* (57 BCE- 935CE), and gradually conquered and consolidated various surrounding small states.

Women in the Goguryeo Dynasty

The early records from the period of the Three Kingdoms indicate that women of all classes had considerable freedom. Chinese chroniclers noted that men and women of the *Goguryo* kingdom would sing and dance together well into the night. There was also some freedom of choice in marriage.⁶⁷

This was possible because the Buddhist view of human relationship between men and women allowed for an egalitarian view in ancient Korean society.⁶⁸ Thus, unlike Confucianism, Buddhism provided more equality for women. In the contrast, Confucius had the concept that women were inferior to males of the same status. Therefore, women could not rule men. There were no outside roles for women in the Confucian system of a male-led hierarchy.⁶⁹

⁶⁵ *Samguk Yusa* is a collection of legends, folktales, and historical accounts relating to the Three Kingdoms of Korea, as well as to other periods and states before, during, and after the Three Kingdoms period. <http://en.wikipedia.org> (Accessed in September 23, 2011).

⁶⁶ Three Kingdoms of China are Han, Wei and Shu Kingdoms.

⁶⁷ Mary E. Connor. *The Koreas*. Santa Barbara, CA: ABC-CLIO. 2009. 194.

⁶⁸ Young-Ja Lee. "Bulkyoui Yosunggwani Serwoon Insikh" (A New Perspective on the Buddhist View of Women). In *Hanguk Yosung Yeongu I: Jongkyowa Gabujangjea (A Study of Korean Women: Religion and Patriarchy)*. Park Yong-Ok, et al., eds. Pp.51-80. 1988. Seoul, Korea: Chung-Ha.

⁶⁹ Ibid.,

Confucianism entered *Goguryo*, and a government school for Confucian learning was established in 372. However, the impact of Confucianism in *Goguryo* was insignificant. It was the custom in *Goguryo* for the bride to stay with her family, while the groom visited her each night with parental consent. The newly wedded couple would live in a home built on the property of the bride's parents until the wife bore a son and the husband matured.⁷⁰

Women in the *Shilla* Dynasty

The *Shilla* dynasty was less influenced by Confucianism, there was noticeable position for women in both government and society. Women had legal rights and equal responsibilities with men in supporting the family.⁷¹ The female shamans acted as ritual leaders, participated in public life, and merited great authority and respect. The matrilineal system existed side by side with the partilineal system until the unification of the peninsula.⁷²

By the time *Shilla* unified the nation in A. D. 668, it became a kingdom of Buddhism, and embraced Buddhism as the state religion, though it managed its government systems along Confucian lines.⁷³ As many knows that Korea was patriarchal and male-dominated society and thus ruled by males. However, in the *Shilla* dynasty there were three outstanding queens. Korean women often had real influence on royal

⁷⁰ Mary E. Connor, 195.

⁷¹ Yung-Chung Kim. *Women of Korea: A History from Ancient Times to 1945*. Seoul, Korea: Ewha Women's University Press. 1977. 36-40.

⁷² Mary E. Connor, 194.

⁷³ Korean Cultural Center. *Facts about Korea*. Seoul, Korea: Korean Overseas Information Service. 1993. 133.

events as queen-regents and mothers of the emperor. For a limited time they were also queens in their own right. The first of the three queens to occupy the *Shilla* throne was Queen *Sondok* who reigned from 632-647 A.D. She became one of the most influential monarchs in all of Korean history. She paved the way for the unification of the peninsula. The second and third queens were Queen *Jindok* who reigned from 647-654, and *Jinsung* who reigned from 887-897.⁷⁴

Until the end of the Three Kingdoms period, a wife and a husband were the full partners in life and work. Especially in the *Shilla* dynasty which was a Buddhism-centered society, women had more rights and more open and liberal to women than the women of the two other kingdoms. Thus, men and women enjoyed freedom and equality. Even though Confucianism, Taoism, Buddhism and other cultural influences from abroad found fertile soil and flourished in Korea.⁷⁵ While the ruling class adhered to some other religions, Buddhism prevailed among both the common people and the aristocrats, becoming the religion of the majority.⁷⁶

But in the *unified Shilla* (668-935 CE), values of Confucianism penetrated deeply into the social and political fabric, and the position of men in the household was strengthened. The Confucian doctrine of male dominance and female subservience provided the stimulus for social change regarding the norms for women.⁷⁷

⁷⁴ Mary E. Connor, 16.

⁷⁵ Andrew C. Nahm. *Korea: Tradition & Transformation*. New Jersey, NJ: Hollym International Corp. 1996. 47.

⁷⁶ *Ibid.*,

⁷⁷ Mary E. Connor, 196.

Women in the Goryeo Dynasty (918-1392)

The Kingdom of *Goryeo* lasted 475 years. Up until the *Goryeo* period, Korea's social structure was not completely Confucianized, but the concept of social distinction by birth remained strong.⁷⁸ Taejo, a founder of *Goryeo*, made Buddhism the state religion of Korea and incorporated elements of Confucianism. However, Buddhism played a major role in the social life and acted as a principal force in cultural achievements in the early *Goryeo* dynasty. Women had almost equal rights with men in terms of inheritance regardless of whether they were single or married, and they could inherit property from their husbands or sons.⁷⁹ They also enjoyed a great deal of social and economic freedom. Sharing the ancestral patrimony equally with her brothers, a woman possessed a high degree of liberty in decision making and actions.⁸⁰

However, a *Yangban*⁸¹ woman was confined to the domestic sphere. While men dominated in public life, a woman was in charge of the family. She was responsible for managing the family finances and had the primary duty of educating the children. Within the realm of the home, she had some authority but was not allowed to participate in the public sphere. In this way women's sphere was limited to the house. Likewise at the end

⁷⁸ Andrew Nahm, 65

⁷⁹ Mary E. Connor, 196.

⁸⁰ Dorothy Ko, JaHyun Kim Haboush, and Joan R. Piggott et al. *Women and Confucian Cultures in Premodern China, Korea, and Japan*. Berkeley and Los Angeles, CA: University of California Press. 2003. 143.

⁸¹ Term denoting the aristocratic class of landlords and officials particularly during the *Joseon* Dynasty (1392-1910). Usually a term of respect, it can sometimes simply mean "noble man" as opposed to "commoner." *Yangban* lineages still carry great prestige and are documented carefully-preserved genealogical records. (Donald, 192). An other meaning refers to upper-class of society.

of the *Goryeo*, as the power of Confucianism became strong, women's status had been attacked.⁸²

By the late period of the *Goryeo* dynasty, the status of women was degraded almost to that of slaves. The 'Virgin Tribute' in the late period of *Goryeo* was a shameful system which is without parallel in the history of Korean women.⁸³ However, it was *Joseon* dynasty when women's status

Women in Joseon Dynasty

The establishment of the *Joseon* dynasty in 1392 had a profound impact on Korean women. The government of the *Joseon* dynasty was based upon Confucian precepts. The rapid development of Confucianism brought about cultural and social changes. First of all, the new dynasty's anti-Buddhist policy removed the power and influence of the Buddhist monks in the government.⁸⁴ Although the founder of the *Joseon* Dynasty Taejo, Yi Songgye, was a devout Buddhist, he directed the dynasty to adopt Neo-Confucianism. He removed all influence of Buddhism from the government and adopted Confucian teachings as the guiding principles for state management and moral decorum.⁸⁵

One of the Neo-Confucian principles related to male and female relationships is that men's place was above women, just as the heaven is above the earth. This status

⁸² Mary E. Connor, 197.

⁸³ *Asan* Social Welfare Foundation. *Modern Society and Women*. Seoul, Korea: *Asan* Social Welfare Foundation. 1986. 27.

⁸⁴ Andrew Nahm, 108.

⁸⁵ Korean Cultural Center, 133.

asymmetry involving female inferiority, subordination, vulnerability ties with jural patricentricity in property ownership, household headship, and succession.⁸⁶ Confucian instruction required absolute subordination of women to men. Obedience and subordination are considered the highest female virtues.⁸⁷ Thus, women were raised to understand that they were inferior and should be submissive to men at all times. Moreover, women were not addressed by their own names. They were identified by their positions in relationship to a man, such as the wife of so-and-so, or the mother of so-and-so. Even, they were taught to obey their fathers, their husbands, and later their sons.⁸⁸

Korean Confucian society was strictly structured under the principles of patrilineality and hierarchal order, especially in the period of the *Joseon* Dynasty (1392-1910). The introduction of Neo-Confucianism as the new state ideology altered their social standing, their place within family and kin group, and their relations to the non-domestic outside world.⁸⁹ The hierarchical relationship between husband and wife was strictly observed in Korean families. It was equated to the relationship between the king and his subjects. A wife would sacrifice herself completely to serve her husband and family in an exemplary manner.⁹⁰ The ideal of male superiority within the patrilineal

⁸⁶ Take Sugiyama Lebra. "Confucian Gender Role and Personal Fulfillment for Japanese Women," in *Confucianism and the Family*, ed. by Walter H. Slote and George A. DeVos. Albany, N. Y: State University of New York Press. 1998. 211.

⁸⁷ Kwang-Soon Lee. "Korean Women's Understanding of Mission: The Role of Women in the Korean Presbyterian Church." Ph. D. dissertation, Fuller Theological Seminary. 1986. 44.

⁸⁸ Take Sugiyama Lebra, 211.

⁸⁸ Ibid, 198.

⁸⁹ Dorothy Ko, 143.

⁹⁰ Insook Park & Lee-Jay Cho. "Confucianism and the Korean Family," in *Journal of Comparative Family Studies*, vol.26 (Spring 95). 1995. 117-134. 124

family became more prominent in the late *Joseon* dynasty than it had been during the early *Joseon* dynasty.⁹¹

Confucian morals and ethics in the Korean society have imposed restrictions on the freedom of women. These teachings of Confucianism are deeply influenced and continue today in Korean's mind and society to underpin the value system of the Koreans, consciously and unconsciously.

Status of Women in Confucianism

Confucianism was introduced into Korea earlier than Buddhism. It began to be recognized in the later *Goryeo* Dynasty (918-1392) and became the main ideology for the *Joseon* Dynasty (1392-1910).⁹² Confucianism became recognized not only by the ruling group but also by the common people, and it has been strongly valued by Korea's traditional culture ever since. The reason for this was the congruence of Confucian values with the values of the Korean family system and its easy incorporation into the already existing political hierarchy.⁹³ Order at home is maintained through obedience to superiors, that is, children obeying parents, the wife the husband, the servants the master, and the younger the elder. This Confucian decorum has dominated Korean life and way of thinking over the centuries and it is still respected in all forms of human relations.⁹⁴

⁹¹ Ibid., 119.

⁹² Hee An Choi. *Korean Women and God: Experiencing God in a Multi-religious Colonial Context*. Maryknoll, NY: Orbis Books. 2005. 35.

⁹³ Ibid.,

⁹⁴ Korean Cultural Center, 128.

In Korea, Confucianism, which was built around reproduction and familial bonds, has been particularly constraining to women. Heaven, husband, king, parents, and men are in the superior, higher position; while earth, wife, servant, children, and women are in the inferior, lower position.⁹⁵ Thus, Korean women were taught to become virtuous women who embodied the Confucian ideal of the three submissions which was called as *Sam-jong-jido*.⁹⁶ There was no “room for women to be equal” with men. Under such social circumstances and teachings, women were taught their designated roles and duties at home. As the focal point of family life the Korean father had three major rights and obligation: representing the family in society, supervising family members, and controlling family property.⁹⁷ These Confucian teachings and customs have been carried into the present times.

Korean woman’s reputation was determined by her capacity to look after her husband and children.⁹⁸ It meant that the identities of women have been determined by the males. Therefore, a woman, without a male heir is discredited, and her husband will have a second wife or mistress to bear a son. In case, the second wife or a mistress does not bear a son, the husband will be required by the elders of a clan to adopt a son among his near relatives before he dies.⁹⁹ If a man dies leaving only a widow, she will adopt as

⁹⁵ Hee An Choi, 36

⁹⁶ It means that women must submit to three males: the father, husband and son

⁹⁷ Kwang Kyu Lee. “Confucian Tradition in the Contemporary Korean Family,” in Walter H. Slote and George A. DeVos, ed. *Confucianism and the Family*. Albany, N.Y: State University of New York Press. 1998. 252.

⁹⁸ Hee An Choi, 67.

⁹⁹ Homer B. Hulbert. *The Passing of Korea*. New York: Doubleday, Page & Company. 1906. 365.

her son the eldest son of one of her husband's brothers and he naturally has all the rights and powers of a real son and will control the property.¹⁰⁰

Movement for Changing Women's Status

The status and role of Korean women in Confucian society were restricted and they remained in the home sacrificing their lives for the families. However, at the end of the *Joseon* dynasty and in the beginning of the 19th century, optimistic changes happened when the *Cheondogyo* was initiated by Jae-Woo Choi and the Catholicism was introduced. These two religious movements changed women's thinking and encouraged them to improve their status in the society.

Roman Catholicism

Catholic Christianity¹⁰¹ first entered Korea via China. Some Korean travelers had contact with Jesuit missionaries from the West and Chinese Catholics and returned home with some of their ideas. The first Catholic congregation was in Seoul, Korea, in 1784.¹⁰² In 1785, Roman Catholicism was accepted as a religion, and many Korean people believed in God and were converted, especially among the Korean women and the lower classes.¹⁰³ The catechism of the Catholic Church which taught that a man and a

¹⁰⁰ Ibid.,

¹⁰¹ Koreans distinguish between Catholicism and Protestantism in Christianity, calling Catholicism "*Chonjugyo*" (Religion of the Lord of heaven) and Protestantism "*Kaeshingyo*" (the Reformed religion). They also used the word "*Kristogyo*" (Christian) to mean "Protestant." (Donald Clark, 47)

¹⁰² Donald Clark, 47.

¹⁰³ Woo-Chung Lee and Hyun-Sook Lee. *Hanguk Kydokgyo Jangnowhe Yosindowhe 60 younsa* (The Sixty-Year of History of the Christian Women's Association in the Presbyterian Church in the Republic of Korea). Seoul, Korea: Christian Women's Association of PCRK. 1989. 20.

woman were created equally by God was amazing news for Korean women. Thus, the Catholic doctrine which treats women equally with men impressed Korean women who lived a miserable life under the Confucian and traditional patriarchal culture.¹⁰⁴

However, because of the socially liberating and religiously challenging teachings of Roman Catholicism, the government banned this religion in Korea. In spite of prohibition and persecution, many Korean women continuously converted to Catholicism. Once they were converted, they undermined the traditional Confucian social structure and values, following the new way of life which the Catholic Church opened up to them.¹⁰⁵

Cheondogyo (Religion of the Heavenly Way)

Cheondogyo was found by Jae-Woo Choi (1824-1864), who was born to a ruined *Yangban* family in Kyung-ju City in April 1824. When he was sixteen years old, his father passed away. After that his life was unsettled; he wandered the country praying and meditating for twenty years. When he had a vision in which God ordered him to “save mankind,”¹⁰⁶ he finally came to understand the truth of *Chondogyo* and advocated it for the world.¹⁰⁷ The idea of the *Chondogyo* is *In-nea-chon*(人乃天), which means that people, in other words, are heaven. Thus, the meaning includes the equality of women and men. Choi also rejects the traditional patriarchal relationship between husband and

¹⁰⁴ Ibid.,

¹⁰⁵ Bo-Kyung Park. *The Contributions of Korean Christian Women to the Church and its Mission: Implications for an Evangelical Missiology*. Ph.D dissertation of School of World Mission in Fuller Theological Seminary. 1999. 66.

¹⁰⁶ Donald Clark, 52.

¹⁰⁷ Woo-Joung Lee. *Hanguk Gidogyo Yosung 100 nyeonui Baljachi* (One hundred years of the Historical Footfall for the Korean Christian women). Seoul, Korea: MinJoogsa. 1985.17.

wife, and he himself emancipated two female slaves, making one of them his daughter-in-law and the other his stepdaughter.¹⁰⁸

Likewise *Chondogyo* opened another possibility to Korean women for a new life other than the traditional woman's life. As his movement developed it became known as *Donghak*, or "Eastern Learning," to distinguish it from Catholicism, or "Western Learning" (*Sohak*) which at the time was seen as a threatening heresy.¹⁰⁹ Through this religious movement Choi practiced the principle of equality between men and women and improved the unequal treatment of women in the old customs and women's ways of life under the Confucian teachings.

The Status and Role of Korean Women after the Introduction of Protestant Christianity in Korea

Korean historiography has often portrayed Christianity as a positive effect in shaping modern womanhood in Korea. Missionaries thought that Christianity fundamentally contradicted the Confucian rationalization of a woman's inferiority. They believed that the introduction of Christianity would herald a turning point for Korean women, and an opportunity to break away from oppressive gender relations and have equal companionship with men.¹¹⁰ Due to missionaries' effort of introducing the Word of God the Korean women's mindset and thought had been awakened. They came to understand that they were equally created by God, but were treated as the lower animals

¹⁰⁸ Yong-Ok Park. *Hanguk GeundeaYosung Woondongsa Yeongu* (Study for the Modern Women Movement in Korea). Seoul, Korea: the Academy of Korean Studies. 1984. 26.

¹⁰⁹ Donald Clark, 52.

¹¹⁰ Dorothy Ko, 24.

by the men in the society. Christianity opened a new world in the life of Korean women, and brought tremendous changes to Korean women's lives.

The Introduction of Methodism

On June 24th of 1884, Dr. Robert S. Maclay, a Methodist missionary representative in Japan arrived in Seoul to explore the possibility of mission work in Korea. He sent to the Korean King a letter through Ok-Kyung Kim, who he knew in Japan requesting permission to open educational and medical work in Korea.¹¹¹ On July 3rd in 1884, King *Gojong* issued the royal sanction allowing educational and medical work to begin for the Protestants. This act could be called the formal beginning of Protestant Christian activity in Korea. The following year, on April 5th, Dr. William B. Scranton, a medical doctor and his mother, Mrs. Mary F. Scranton, together with the Rev. and Mrs. Henry G. Appenzeller, proceeded to their new assignment as the first Methodist missionaries to serve in Korea.¹¹²

The Introduction of Presbyterianism

The Presbyterian churches in the United States first became concerned about Korea through reports from their missionaries stationed in Japan. This interest was greatly increased. As a result of the earnest appeal for missionary work sent by Soo-Jong Lee, a Korean living in Japan at that time. Horace N. Allen, a doctor who had been serving as a medical missionary in Shanghai, requested that the Presbyterian Mission

¹¹¹ A Council for the 100th Anniversary of the Korean Church. *Hanguk Gidokyo 100 nyeonkwa ohnului Hanguk* (The Centennial of Protestant Church and Modern Korea). 1985. 130.

¹¹² Ibid.,

Board send him as a missionary to Korea, and upon receiving permission he arrived in *Chemulpo* on September 20th in 1884.¹¹³ He became the first Presbyterian missionary to enter Korea. On April 5th in 1885, Rev. Horace G. Underwood arrived in Korea together with the first Methodist missionaries, the Rev. Henry G. Appenzeller. He came to Korea as the first missionary from the Presbyterian Board of Mission in the United States.¹¹⁴

While the Methodist missionaries were interested in the educational and medical mission work for Korean women, Presbyterian missionaries emphasized direct evangelism from the very beginning. The actual work was carried out among the poor and oppressed.¹¹⁵

Because of their passionate mission efforts, in September of 1887, *Saemunan* Presbyterian Church became the first Protestant church founded in Korea, and it was quickly followed by *Chong Dong* the First Methodist Church in October in 1887.¹¹⁶

Early Mission Activities

The early missionaries' work among Korean women was limited to medical, educational, and charitable work.¹¹⁷ However, the medicine and education were two important vehicles through which they pursued evangelization.¹¹⁸ When Robert Maclay,

¹¹³ Ibid., 132.

¹¹⁴ Ibid.,

¹¹⁵ David Kwang-Sun Suh. *The Korean Minjung in Christ*. Hong Kong: The Christian Conference of Asia and Commission on Theological Concerns. 1991.26.

¹¹⁶ Ibid.,

¹¹⁷ Young-Ok Park. *Hanguk Gundae Yosung Yongusa* (A Study of the History of Women's Modernization Movement in Korea: From the late 1880s to the early 1920s). Seoul, Korea: Jung Hwa Publishing Company. 1984.84.

¹¹⁸ There were some differences in the methods and practices of Presbyterians and Methodists.

an American Methodist missionary based in Japan, visited Korea from June 24 to July 8, 1884 he successfully received permission from King *Gojong* for educational and medical activities in Korea.¹¹⁹ Horace Allen, the first Presbyterian missionary to Korea and a medical doctor, managed to win the favor of the royal court by healing a serious injury of the reigning queen's nephew, an important figure within the *Joseon* dynasty. Earning the gratitude of King *Gojong* due to his healing, Allen was appointed as the King's personal physician and given permission in 1885 to open a hospital.¹²⁰ Many women missionaries also conducted various social welfare works for the poor in Korea.

Educational Mission Work for Korean Women

George Heber Jones, a Methodist missionary, saw that the Confucian rationalization of the inferiority of women was fundamentally contradicted by Christianity.¹²¹ However, since the Korean government did not allow the missionaries to propagate the Gospel publicly, they tried to find other ways to approach Korean women. They came to know that education was the best way to reach and form relationships with women.

Presbyterians tended to emphasize direct evangelistic efforts and church planning, while Methodists laid stronger stress on education and medical work as evangelistic instruments (A. Clark 1971: 122, cited by Kelly Chong, 206).

¹¹⁹ Man Yol Lee. *Hangukgidokyo Munhwaundongui Yeoksa* (The History of Korean Christian Cultural Movement). Seoul, Korea: Korean Christian Press. 1989. 180.

¹²⁰ Kelly H. Chong. *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea*. Cambridge, MA: Harvard University Asia Center. 2008. 17.

¹²¹ George Heber Jones. "Open Korea and its Methodist Mission," in *Gospel in All Lands* (September 1893):391-96.

Missionaries found that there were no schools for girls, except for training in household skills.¹²² However, men were learning Chinese classics in *Seodang*.¹²³ So they began their missionary work to women through education. The first mission school for girls, *Ewha Haktang*.¹²⁴ became the incubator for gender equality and emancipation.¹²⁵

Both Presbyterian and Methodist missionaries began several schools in Seoul by 1886. The first school for girls in Korea was opened immediately in 1885 by Mary Scranton, and the first Methodist boys' school was also formed in the same year by Henry Appenzellar.¹²⁶

Scranton's first female student came in June 1886. She was described as an unruly and wild ten-year-old girl, who grew up in a very poor family.¹²⁷ Then the second student brought to her was, "a waif whose mother had been picked up on the city wall and treated by Dr. Scranton."¹²⁸ Likewise, most of the students in the beginning of the schools were from the poor families and lower social class who hardly received home

¹²² George H. Jones, "The Status of Woman in Korea," in *The Korean Repository III*, no.6 (June 1896): 228.

¹²³ *Seodang* was private village school providing elementary education during the *Goryeo* and *Joseon* dynasties in Korea. They were primarily occupied with providing initial training in the Chinese classics to boys of 7-16 years of age, but often served students into their twenties. (Park et al. 2002. 73)

¹²⁴ *Ewha Haktang* is the predecessor of the *Ewha Women's University* in Korea.

¹²⁵ Alice Chai. "Integrative Feminist Politics in the Republic of Korea," in *Feminist Nationalism*, ed. New York, Lois West: Routledge. 1997. 177.

¹²⁶ George L. Paik. *The History of Protestant Missions in Korea, 1832-1910*. Pyeng Yang: Unio Christian College Press. 1929. 11.

¹²⁷ Mary F. Scranton. "A letter from Seoul, Korea," dated 16 July 1886, in *Heathen Woman's Friend* XVIII, no. 4 (October 1886):98.

¹²⁸ Mary F. Scranton. "Women's Work in Korea," in *The Korean Repository* 3, no.1 (January 1896).

training from their parents. These women students were happy because they were hungry for educational opportunity. *Ewha* School grew rapidly soon after its inception.

There is a saying in Korea, “Women’s voice should not be heard out of the house wall.” It is meant that women should not make any opinion at home and in society. However, by building educational institutions for women Christianity encouraged and stimulated Korean women to elevate their status. Although the curriculum at the girls’ school was simple (just let them to read and write), Christian education provided Korean women the opportunity to open their eyes toward the world which they never thought about cultural suppression of Confucianism, and it offered women the opportunity to go outside the home in order to participate in worship services in the church.

In *Victorious Lives of Early Christians in Korea*,¹²⁹ converted Korean women described their new life in Christianity.

Kyong-suk Yi, who became the first Korean teacher at *Ewha* Girls School, wrote about the moment she met Mary Scranton, founder of the *Ewha* school. It was a turning point in her life “from old fashion to new way, from oppression to freedom, from sin-filled world to blessed world.”¹³⁰ Another woman Se-Dui Kim expressed that Christianity meant a beginning of women’s freedom and salvation.¹³¹ The introduction of Christianity in Korea gave Korean women an awakening moment and enabled them to

¹²⁹ Mattie Wilcox Noble. *Victorious lives of early Christians in Korea: sketch from victorious lives of early Christians in Korea: the first book of biographies and autobiographies of early Christians in the Protestant Church in Korea*. It is compiled and written in the Korean language by Mattie Wilcox Noble; translated into the English language by the compiler. Its title in Korean is *Sungni ui saenghwal* (Victorious Lives) published in Seoul, Korea: The Christian Literature Society. 1927. This book provides examples of the vivid voices of Korean Christian women (Hyae-weol Choi, 202).

¹³⁰ Kyong-suk Yi. “*Yesu nun nae saenghwal ui pohyesa* (Jesus as the Protector and Nenefactor of My Life), in *Victorious Lives*, ed. Noble. 54.

¹³¹ Se-dui Kim. “*Na ui Kwaho saenghwal*” (My Past Life), in *Victorious Lives*, ed. Noble. 34-48

recognize that they had their own God-given value which had been neglected by Korean culture.

Korean women, at that time, had no name. They were called somebody's mother, somebody's wife or somebody's daughter-in-law. They spent their lives without a name of their own and were known only in terms of their relationship to the males in their lives.¹³² Heaweol Choi argues that women in traditional Korea were recognized only through their connection to the men in their lives—their fathers, their husbands, and their sons and their lack of independent identity was metaphorically expressed in the fact that most women had no name of their own.¹³³

In these circumstances, the baptismal ceremony was a special rite of passage for Korean women. Syokosu Kim remembered the moment when she was baptized.¹³⁴

The day I was baptized was the happiest day in my life. We *Joseon* women lived under the oppression of men for thousands of years without having our own names...For fifty years, I lived without a name. On the day of baptism I received the name, Syokosu, as my own.

When Korean Christian women were baptized, they were given a name. Some had an English name, such as Esther or Maria as well as a Korean name. A name is important because the name identifies one's personality. With the name given by the missionaries, Korean women recovered their own identity as individuals. The introduction of Christianity to Korea brought women a new world and life that they had never thought it would happen in their lives. They received modern education, and got

¹³² Helen Kim. "Grace Sufficient: The Story of Helen Kim by Herself." In *The Upper Room*. Nashville, TN: 1964.15.

¹³³ Heaweol Choi. *Gender and Mission Encounters in Korea: New Women, Old Ways*. Los Angeles, CA: University of California Press. 2009. 25.

¹³⁴ Syok-osu Kim. "Unhye manun na ui saengshal" (Only the Grace is My Life), in *Victorious Lives*, ed. Noble. 1927. 71-76

out of the suffering of illiteracy. Christian concept of equality between women and men released Korean women from all kinds of burdens and sufferings which they carried on their shoulders by Korean Confucian traditional culture.

Obstacles to Women's Education

When missionaries started the education of girls, there were opposing forces. Unfortunately, conservative and bigoted Korean men were not happy with the girls' educational opportunity. When one Korean man heard of missionaries opening schools for women, he commented that the next thing he expected from the missionaries would be "schools for Korean cattle."¹³⁵ The men did not want women to become educated. They thought that women only needed to write their name and know how to count a few numbers; otherwise they would not depend upon or obey men. Korean men did not treat women as human beings like themselves because Korean men and even some women did not understand the necessity of teaching girls and often thought women were incapable of intellectual exercises.¹³⁶

There has been an old saying, "If the hen cries, the house is ruined." Korean men used to express women or wives as a hen. It meant the men should have authority over the household. It is ideal for a married couple to live together in mutual trust and interdependence, but a woman may have no choice but to live in unquestioning obedience to her husband.

¹³⁵ George H. Jones, "*The Christian Impact on Korean Life*," #9 paper, Missionary Research Library Collection. New York, N. Y: The Burke Library Archives, Union Theological Seminary.

¹³⁶ Paik.125.

In fact, when Mary Scranton decided to open a girl's school, she intended to offer this opportunity for the royal family's daughters. Soon she realized that the secluded women of the royal family could not attend the school. Scranton had difficulties in finding the first students. She decided that she would begin her school work by taking in a handful of orphan girls, and she felt certain that she would not have any trouble finding orphan girls.¹³⁷

These early educational efforts marked the beginning of modern education in Korea. The mission schools brought educational opportunity to many Koreans who were previously deprived of education, especially the Korean female population and the children of the lower social classes.¹³⁸

Women's Leadership in the Korean Church: Bible Women¹³⁹

Confucianism is known not as a religion but as philosophy in Korea. Therefore its ideology fits well with many other religions. For instance, Christian Churches are run very much according to Confucian rules governing mutual expectations and obligations among members, and between members and their religious leaders.¹⁴⁰ Thus, the Korean church traditions unconsciously accepted not only Confucian lessons but also some concepts of Buddhist and Shamanist worldviews. So instead of the gospel transforming patriarchal culture, cultural values dominate the interpretation of the gospel. The

¹³⁷ Katherine H. Lee Ahn. *Awakening the Hermit Kingdom: Pioneer American Women Missionaries in Korea*. William Carey Library Publishing. 171.

¹³⁸ *Ibid.*, 274.

¹³⁹ Term 'Bible women' in Korean is *Jeondo-booin* which literally means 'evangelist lady.'

¹⁴⁰ Donald Clark, 36.

patriarchal male pastors and congregations in the church were indoctrinated by patriarchal messages¹⁴¹ and women's leadership qualities were defined by sacrifice, dedication, and obedience.¹⁴²

In the beginning of mission work, missionaries met several difficulties. First, they were not allowed to spread the gospel in public. Thus, they established educational institutions to reach Korean men and women. Second, they could not see the Korean women who were confined at home, and third, they were not able to reach people who lived in the countryside and the deep mountains. Korea at the end of the nineteenth century was largely a rural country with the majority of the people working in the farms. The large population living in rural areas and the growing number of churches in the country areas made active itinerancy an essential part of the evangelistic methods of the missionaries.¹⁴³ The missionaries' mission strategy for women and other peoples in the country side was to train the Korean Christian women and let them go out to preach the good news to these people.

The important turning point came in 1887 with the first baptism of a Korean woman, who was a wife of one of the colporteurs hired by the Methodist missionaries. After her baptism, the missionaries' evangelistic work among the Korean women began to make more rapid progress.¹⁴⁴ Women missionaries started to train Korean women for evangelistic work among their own people. It was not easy to find a Korean Christian

¹⁴¹ Young Lee Hertig. 185.

¹⁴² Ibid., 187.

¹⁴³ George Paik, 127.

¹⁴⁴ Mrs. Scranton. A letter from Seoul, Korea, dated October 16, 1887, *Heathen Woman's Friend* XIX, no.9 (March 1888): 187.

woman with a mature character, the intellectual capacity to teach others, and the personal freedom to work among the people, but the missionary women kept their eyes opened to find potential Bible women.¹⁴⁵

The first Bible woman was a sister of a Korean colporteur brought to Mary Scranton in November 1887. Scranton saw the possibility of training her as a Bible woman. She was a Christian and was able to read Korean letters. She became the first Bible woman for the Methodist women's work.¹⁴⁶ While missionary women looked for potential Bible women among Korean Christian women, many of their most effective Bible women were produced through the girls' schools. The girls entered the schools at a young age, and they became valuable helpers to the missionary women by the time they were teenagers.¹⁴⁷ The early missionary work was led by these Bible women, and ministry and church services depended on them.

It is not too much to say that women leadership in Korea was started from the Bible women of the nineteenth century. Western missionaries were keen sighted to look at Korean women's potential leadership ability and educated and trained them as Bible women. Missionaries' strategy utilizing the Bible women's leadership role in spreading the gospel to Korean women was excellent. These Bible women leaders were very effective in door to door evangelism of Korean women who were at that time confined at home.

¹⁴⁵ Katherine H. Lee Ahn, 183.

¹⁴⁶ Mrs. Scranton. A letter from Seoul, Korea, dated January 1888, *Heathen Woman's Friend* XIX, no.10 (April 1888): 271.

¹⁴⁷ Mrs. J. T. Gracey. "Mission Work in Korea" in *Heathen Woman's Friend* XXVI, no.1 (July 1894). 2

Need of the Bible Women

When the American missionaries arrived in Korea, they could not see Korean women on the streets. They expressed it like this, “there is conspicuous absence from Korean streets” of women.¹⁴⁸ It was because strict seclusion of women from the public scene was imposed by the Confucian culture.

The missionaries recognized that making personal contacts and developing relationship through visitations to Korean houses was, in fact, one of the most effective evangelistic methods. However, the male missionaries were allowed to visit and talk only with the male members of the family in their home.¹⁴⁹ Meanwhile, missionary women visited ‘*Anpangs*’.¹⁵⁰

However, at that time, Korean government closed the door to foreigners. So that Koreans were afraid of seeing foreign missionaries who had different features from their own. Missionaries found that visiting Koreans’ home was not easy for them. The women missionaries realized the importance of training for co-evangelists among their own people. Therefore, missionaries began to train Korean women who were newly converted and baptized after receiving Jesus as their personal Savior. These trained Korean women became the earliest Bible women.

The requirements for women missionaries to becoming Bible women were as follows:

¹⁴⁸ “The Outside Gate and Streets of Seoul,” *Woman’s Work for Woman* XV, no.9 (September 1885): 202.

¹⁴⁹ Heritag, Young Lee. “Without a Face: The Nineteenth-Century Bible Women and Twentieth-Century Female *Jeondosa*” in *Gospel Bearers, Gender Barriers: Missionary Women in the Twentieth Century*, ed. Dana L. Robert. Maryknoll, NY: Orbis Books. 186.

¹⁵⁰ ‘*Anpang*’ is a place where the married woman’s dwelling place.

She must be without home responsibilities; widows are preferred. She must be able to give her whole time and service to the Lord's work; she must be a woman whose life has proven her to be a doer of the word and a follower of the Master not for any earthy gain but because of her love for the salvation of souls. She must be a graduate of a Bible institute and able to teach the home course for many of the country women are dependent almost entirely upon the Bible women for all their help in the study of this course.¹⁵¹

In the beginning of the training, missionaries devised special curriculums for educating the Bible women. They taught them not only the Bible studies but also some other courses necessary for assisting pastors. The Bible classes were generally offered for one to two weeks periods. Given the limited resources, these classes were usually held at the mission centers in the cities rather than in the country side.¹⁵²

During the early years the classes were simple. First of all, Korean women learned how to read and write. They were taught catechism, basic Christian doctrine such as sin, repentance, heaven, hell, and Satan.¹⁵³ A more systematic curriculum for Bible women was established by 1904.¹⁵⁴ They learned not only religious texts but also practical knowledge, such as basic mathematics, writing, hygiene, physiology, cooking, and care of the sick.¹⁵⁵

This educational opportunity among Korean girls played a powerful role in bringing modernization and rapid changes to the status of women in Korea. Although the

¹⁵¹ Kate Cooper. "The Bible Woman." In *The Koran Magazine* (January 1917): 6-8. 8.

¹⁵² Margaret Best. "Country Bible Classes for Women." in *Korean Mission Field* 9. no.4 (1913):102-104.

¹⁵³ Hyo-Jae Lee. "Christian Mission and the Liberation of Korean Women." in *International Review of Mission* 74(1): 93-102. 1985. 96.

¹⁵⁴ Sung-Deuk Oak. *Hangukgidokyoui gunwon* (Sources of Korean Christianity), 1832-1945. Seoul, Korea: Korean Christianity Study Institution. 2004. 188.

¹⁵⁵ Mi-gang Yang. Chogi chondo puin ui sinang kwa hwal tong (The Faith and Activities of Early Bible Women), in *Hanguk kidokkyo wa yoksa* 2 (1992): 91-109. 101.

missionary women did not intend radical social reform in Korea, female education itself was radical enough to defy the Korean cultural and social system.¹⁵⁶

Leadership of the Bible Women

The Bible women's primary task was to visit women's place and read the Bible to them and explain the meaning of the stories. Their ministry also included other things related to human life, such as birth and death, marriage and family, salvation of the soul and education—everything, both happy and sad matters.¹⁵⁷ They dedicated and sacrificed themselves for evangelism and became the leaders and teachers of the church and friends to the marginalized peoples.

They often met cold-hearted and indifferent people and were mocked by families, relatives, friends and other Koreans who they wanted to evangelize, but they could not stop spreading the Gospel to other Korean women. They endured all the hardships because they themselves experienced joy, happiness, freedom, deliverance in the Word of God which they never experienced before in their lives.

A well-known Methodist Bible Woman, Jeon, Sam-Duk, during the 'Thirty years Anniversary of Evangelism' held in *Hakdong* Church in February 1925, said, "I had eyes but could not see, ears but could not hear, a mouth but could not speak; but after I met Jesus, I have become an independent person." Her testimony tells of the miserable life of

¹⁵⁶ Katherine H. Lee Ahn, 176.

¹⁵⁷ Emily Chong (2004), 73.

Korean women who longed for liberation and freedom. In thirty years of evangelism as a Bible woman, she built nine churches.¹⁵⁸

Just like her, many other Bible Women after receiving Jesus Christ became enthusiastic workers in spite of hardship, adversity and persecution. As Christian leaders, they did not hesitate to go to remote places climbing mountains and wading across the rivers and pioneered new churches.

Bible women not only opened a field of women leadership but also became a model for partnership between missionaries and Bible women, Korean men and women, and wives and husbands. One of the evangelistic methods commonly used by the missionary women was visiting Korean women's homes. The Bible women traveled many places visiting the most remote villages with American missionary women, or sometimes by themselves. Those trips were not easy for the Bible women, and they often had to endure physical hardship and hostile attitudes from Koreans who ignored women and lowly people. At that time high class women and even middle class women were not allowed to go out of home without a face covering which is called *Jangoht*.¹⁵⁹

There were not only Bible women traveling and visiting remote and unfamiliar places. But there was a partnership between a wife and a husband in the nineteenth century in Korea. This itinerancy was an opening of husband and wife partnership ministry. The married Bible women often accompanied their husbands and other women

¹⁵⁸ Byung-Wook Chang. *Hanguk Gamrikyo Yosungsa*. (History of the Korean Methodist Women). Seoul, Korea: Sung Kwang Publishing Company. 1979. 194.

¹⁵⁹ It is an extra cloth to cover her face which a woman has to take with them whenever they go out of home.

missionaries to help the women in rural areas. Some even took their little children on such trips in spite of the dangers and risks involved.¹⁶⁰

The Status and Role of *Samo*¹⁶¹ in the Korean Church

The Confucian philosophy has greatly influenced the Korean society's overall social structures and values and defined social roles for both men and women. The Confucian social values were important factors in setting boundaries on the social freedom and function of women in society and in the Korean Church.¹⁶²

Status of *Samo* in the Korean Church

The status of *Samo* in the Korean Church, in fact, is a laywoman. However, her position in the church is ambiguous. Even congregations of the church respect and love her but not as a spiritual leader like their pastor. In the viewpoint of congregations *Samo*'s position is neither the laywoman, nor a minister, but somewhere in-between. In certain denominations, her name is seldom included in any organizational chart of the church. Thus, she encounters many limitations in her status and role, as a pastor's wife and laywoman in the church. One of the reasons which *Samo* is an ambiguous position is because many pastors are very passive and reluctant to bestow a title as a partner worker upon *Samo* and use her spiritual gifts in the ministry. Pastor's wives, especially the wife

¹⁶⁰ Lillias H. Underwood. *Fifteen Years among the Top-knots*. Boston American Tract Society. 1904. 227.

¹⁶¹ The term '*Samo*' is a polite and respect word for wives of teachers and authorities, but congregations of the Korean Church calls their pastors' wives as *Samonym* (highly respected expression of *Samo*). Most of Korean missionaries in Davao City, Philippines are ordained pastors, thus their wives are also called *Samonym*, rather than missionaries.

¹⁶² Young-Sook Kim, Harvey. *Six Korean Women: The Socialization of Shamans*. New York: West Publishing Company. 1979. 253.

of a senior pastor, have been advised not to have secular jobs regardless of their education and careers.

Kwan-Soon Park, the wife of Bishop Sun-Do Kim of the Kwang-lim Methodist Church in Korea, explains well about status of the *Samo* in Korea. She says that a wife of the pastor is struggling from dual burdens. That is, officially she is not a main leader in the ministry, but practically she is a main leader in the ministry, whether congregations agree to it or not. Thus, Park argues that *Samo* should be recognized as a lay leader in the church and at the same time the church should accept her as a team-minister and a partner of her husband.¹⁶³

Role of *Samo* in the Korean Church

The culturally acceptable behavior for a good pastor's wife requires her to talk little, and not be involved in official church ministries or express her own opinions. Elain Howard Ecklund explains clearly about the styles of the Korean pastor's wife: she is quiet and submissive, always backing up the pastor. A pastor's wife doesn't speak out and she does not have a voice.¹⁶⁴ Church members expect the pastor's wife to fulfill other roles. First, she should assist her husband who is a pastor of the church; second, she should be an example of good word for the church and its people; third, she should be very careful in what she says and should not take action without discussing it with her husband.¹⁶⁵

¹⁶³ Kwan-Soon Park. *Hyundae Mokheoreul wihan Samohak* (Handbook for the Pastor's wife in Modern Ministry). Kwanglim Publishing House. 1990. 14.

¹⁶⁴ Elain Howard Ecklund. *Korean American Evangelicals: New Model for Civic Life*. Oxford, London: Oxford University Press. 2006. 114.

¹⁶⁵ Emily Chong. "Yosungleadershipkwa Sayok Geabaluer wihan NanJea" (Dilemma for Women

Ironically, at the same time people still expect her total devotion to the ministry. It must be difficult for *Samo* to remain silent and work in her husband's shadow if she possesses enthusiasm for the Kingdom of God and has leadership potential. This is especially true if she has a divine calling from God combined with an advanced educational background.¹⁶⁶

The *Samo* is expected to be silent and not active during the church programs and special occasions and not behave inappropriately. The typical image of the ideal pastor's wife has been thought of as a quiet supporter who works behind the scenes of her husband's ministry. These expectations of the congregations for *Samo* are not biblical but strongly influenced by the Confucian culture. Moreover, the church tradition seems to be "paralyzed" by Korean tradition and "doctrines" of males.

The table 1 below shows desirable and ideal role of the *Samo* expected by laywomen in Korean church.

Table 1. Role of Ideal *Samo* expected by Laywomen (Korean Presbyterian Church: HapTong)

Which type is more desirable as a <i>Samo</i> in the church?	Results (%) (Choose two answers)
Good helper to a pastor	100.0
Good counselor for congregations	57.6
Always pray for me	21.6
Not concerned with any activities and programs of the church	10.4
Reticent, obedient and quiet	9.2
Others	1.2
Having a good relationship like a family	0.0
Visiting congregations' home often	0.0

Leadership and Ministry Development), in *Mokhoewa Sinhak* (Ministry and Theology) (July 2007): 226-237.

¹⁶⁶ Emily Chong, 2004. 157.

Help for church activities and a good administrator	0.0
Total respondents are 250 persons	200.0

Source: Emily Chong. "Samo's leadership role and Image Change." *Mokhewa Sinhak* (Ministry and Theology). Seoul, Korea: Duranno Publishing. no.215 (May 2007): 200.

According to the table 1, ideal and desirable roles for a *Samo*, answered by female laywomen is a good helper of her husband, a good counselor and a good intercessory prayer for congregations. This probably reflects the will of most congregations in Korean Churches.

How then does *Samo* identify herself in such an ambiguous position? The table 2 shows *Samo*'s identity thought of herself.

Table 2. *Samo*'s Identity Thought by *Samo* Herself (Korean Presbyterian Church: HapTong)

How do you recognize the status of a <i>Samo</i> ?	Result (%) (Choose two answers)
Not a pastor but a laywoman	14.0
A laywoman but have same calling with a husband	68.0
Not a laywoman nor have same calling with a husband	18.0
Not sure	0.0
Others	0.0
Total respondents are 50 persons	100.0

Source: Emily Chong. "Samo's leadership role and Image Change." In *Mokhewa Sinhak* (Ministry and Theology). Seoul, Korea: Duranno Publishing. no.215 (May 2007): 200

As conclusive remarks, Chong finalizes the status and roles of *Samos* identified by themselves. First, *Samo* is a helper supporting her husband behind and not coming in front of him. Second, *Samo* works together with her husband but walking one step behind him. Third, *Samo* is not a special but an ordinary person and thus she takes the role of taking care of the children and household and becoming a wise wife.¹⁶⁷

¹⁶⁷ Emily Chong. Samonymeui leadershippyoekhwalgah Imigi Byunghwa (*Samo's role and Image Change*),

However, *Samo* in every local church plays as important a role as a pastor does, particularly during planting of a local church. She sometimes exerts greater influence on the church than the pastor himself. She serves the church together with her husband. She helps her husband with street evangelism, house and hospital visitation, intercessory prayers, counseling, and hospitality ministry and so on. Therefore, regardless of the position pastors' wives are leaders in the church simply because they possess high potential for influencing church ministry.

Nam-Joon Kim also makes a clear definition for ambiguity of *Samo*'s role in the church. He says, "Don't forget the wife of pastor is called to minister with a husband but not as a leader of the church. Congregations need just a pastor's wife but do not need a leader."¹⁶⁸ He insists again, "Although a pastor's wife has to take care of the house chores and assist her husband; she, at the same time, is not just a wife for her husband."¹⁶⁹ What then is her real position? She is an unseen spiritual leader whether her husband or congregations agree it or not. It means that she is an important leader of the church together with her husband. Thus, she is responsible as both a laywoman and leader. She should be a leader who educates or trains laypeople on the one hand, and be a devoted laywoman to serve the church on the other hand.

Therefore, many Korean pastors' wives are confused as to what should be their exact role as a *Samo* and how deeply or lightly should be involved in the public activities of the church. It seems that the Korean Church and congregations require *Samo* to be

in *Mokhewa Singak* (Ministry and Theology). Seoul, Korea: Durranno Publishing. No. 215 (May 2007). 202.

¹⁶⁸ Nam-Joon Kim. *Mokhehjaui Aneaga Sarya Gyohehga Sanda* (A Church Revives When the Pastor's Wife is Healthy Spiritually) Seoul, Korea: Duranno Publishing. 1998. 77.

¹⁶⁹ *Ibid.*, 160.

invisible in the church, and silent in what they do. Thus, it is clear that the Word of God or their religious conviction does not rule over their life, rather the demands of the congregations or customs of the Korean Church are running *Samo's* life and works. Yung Lee describes this situation, "While women find Christianity liberating personally, a huge discrepancy exists between the personal liberating and the message preached in the androcentric homily."¹⁷⁰ Both Confucianism and Christianity reinforce the patriarchal system of the Korean Church which does not allow women's leadership. Even today, Confucianism is the main principal which strongly influences Korean society and the church and maintains the morals, ethics, and social relationships between women and men.

The Status and Role of the Korean Women in Modern Korea

Protestant missions and several religious movements played a meaningful role in the modernization and liberation for women in Korea. Christianity opened the door for them to live their lives as human beings on the basis of the Gospel. However, Korean women's status and roles within society and the family have not yet completely changed from the traditional perspectives. A working mother's daily life was illustrated at the beginning of this chapter. The traditional concept of male superiority is still prevalent, even though women's social position has improved and their participation in social life has increased.¹⁷¹ A woman's sacrifices have historically been required in order to glorify

¹⁷⁰ Hertig, Young Lee, 187.

¹⁷¹ Insook Park and Lee-Jay Cho, 127.

the images of “virtuous woman.” Such images of the Korean women demand the stereotypes of obedience, sacrifice and endurance.¹⁷²

The “legacy of Confucian ideas” has penetrated the Korean church. For the past three decades Korean society has entered quickly into modern society from the traditional society and even into the post-modern society. So the Korean society at the present is mixed with other cultures, such as traditional culture, modern culture and post-modern culture. This situation discourages women’s leadership in the church. Instead of the gospel transforming patriarchal culture, cultural values dominate the interpretation of the gospel. Projecting the crucified Christ on the one hand, and Confucian patriarchy on the other.¹⁷³

These Korean women who have been raised, trained and educated are called to cross-cultural mission by God. How should they deal with their Confucianism-driven life style with the culture of the hosting country as a missionary, respecting the culture of a people not destroying it? Their important task before leaving for the cross-cultural ministry is to identify existing women’s status and role on the mission field.

The Status and Role of Women in the Hosting Country, the Philippines.

In order to live and work as a missionary in the host culture, it is better to know about woman’s role and status in the host culture. The status and roles for women and men in the host country might differ and the missionaries’ ministry and service should be different from their role in Korea. The obvious elements which missionaries and their

¹⁷² Yong-Ok Kim. *Gundea Yosungyi Gagy Annun Gil* (The Road not Taken by Modern Women). Seoul, Korea: Another Culture Publishing. 2001. 75.

¹⁷³ Hertig, Young Lee. 187.

family have not experienced in the homeland may cause perplexity and will affect their lives and missionary work.

Acculturation can be described as an attempt to become a part of a host culture. It is the blending with a new culture in which the individual has not grown up.¹⁷⁴ Thus, how missionaries respond to the cross-cultural challenges of role expectation in the host culture will decide their life and work success or failure.

Filipino Women¹⁷⁵ in Pre-Colonial Period

When they depended on agricultural economies in the early pre-colonial period, before the coming of Islam and Christianity, women had a higher status. Women have always enjoyed greater equality in the Philippine society than was common in other parts of Southeast Asia. High status for women means they enjoy economic opportunities and participate in cultures where the genders are construed in terms of equality and balance rather than differential worth in comparison to men. Thus, a woman's rights to legal equality and to inherit family property were accepted.¹⁷⁶

There was no clear division of labor based on gender. Women participated in all fields of productive work. This explains the possibility of a woman becoming the political leader of the tribe. Women usually maintained autonomy in their work, both in agriculture as well in other types of work and employment outside of the home.¹⁷⁷

¹⁷⁴ Marla Campbell. "Making Adjustments Favorably," in *Frontline Women: Negotiating Crosscultural issues in Ministry*. Pasadena, CA: William Carey Library. 2003. 32.

¹⁷⁵ "Female Filipino" refers to Filipina.

¹⁷⁶ Lynn M. Kwiatkowski. *Struggling with Development: The Politics of Hunger and Gender in the Philippines*. Quezon City, Philippines: Ateneo de Manila University Press. 1999. 78.

¹⁷⁷ Ibid., 82.

Therefore, it was possible that women were not necessarily under the power of men.

They had sufficient opportunity to become equal with men in community affairs.¹⁷⁸ They even had the exclusive right to give names to their children. As a sign of deep respect, the men walked behind them when they accompanied women.¹⁷⁹

Women had the potential to play an active role in the family decision-making process and might even become involved in activities outside of the home. In business a woman was frequently treated more as a partner to her husband than as a subservient appendage doing his bidding. Before the Spaniards arriving in the Philippines, customary law gave firm recognition to the principle of equality of the sexes.¹⁸⁰ When the Spaniards arrived in the Philippines, they found that the leadership of the Filipino groups or *barangay*¹⁸¹ was hereditary and the authority of the chief of the *barangay* was despotic.¹⁸² There are enough accounts in the Spanish chronicles that give testimony that a woman could become chief of the *barangay*, and performed the role of *babaylan*¹⁸³ or priestess.¹⁸⁴

¹⁷⁸ Lilia Quindoza Santiago. "More Pinay Than We Admit: The social construction of the Filipina." In *Roots of Feminist Thought in the Philippines*, edited by Maria Luisa T. Camagay. Quezon City, Philippines: Gaspar A. Vibla Publishing. 2010. 107.

¹⁷⁹ Teodoro A. Agoncillo. *History of the Filipino People*. Quezon City, Philippines: Garo Tech Books Inc., 1990. 36.

¹⁸⁰ Myrna S. Felician. "The Filipina: A Historical Legal Perspective." in *Women's Role in Philippines History: Selected Essays*. Quezon City, Philippines: University Center for Women's Studies. University of the Philippines Press. 1996. 23.

¹⁸¹ Term '*Barangay*' is the smallest administrative division in the Philippines and is the native Filipino term for a village district or ward.

¹⁸² Myrna S. Felician, 22.

¹⁸³ *Babaylan* is a *Visayan* term identifying an indigenous Filipino religious leader, who functions as a healer, a shaman, a seer and a community "miracle-worker (or a combination of any of those). Although the role and function of a *babaylan* is open to both sexes, most *babaylans* from the pre-Hispanic era are female.

¹⁸⁴ Myrna Feliciano, 23.

The woman warrior imagery also abounds in Philippine history. The present imagery of the *Amasona* (New People's Army woman guerrilla) is derived from a pre-colonial culture in which women were portrayed as capable of becoming warriors whose fighting skill and horsemanship were equal to those of men.¹⁸⁵

Likewise, considerable equality of women and men in the pre-colonial period was greater than that prevailing in other parts of the world at that time. However, along with the spread of Spanish colonization came the complex ramifications of patriarchy over the whole nation. Spanish colonization discontinued gender equality in Filipino culture. For example, increasing limitations were applied to female roles and practices such as divorce, property inheritance and land holding by women; at the same time the equal value of male and female children, and of women's religious leadership, were disrupted.¹⁸⁶

The concept of womanhood changed with the coming of the Spanish colonizers. Because of the imposition of a foreign culture, the formerly high status of woman as cultural leader of ancient society was overlain. Nevertheless, something remained of the original strength, firmness and creativity of women that became the basis of their resistance to the concept of woman imposed by the conquerors.¹⁸⁷

¹⁸⁵ Anne-Marie Hilsdon. *Madonnas and Martyrs: Militarism and Violence in the Philippines*. Quezon City, Manila: Ateneo de Manila University Press. 1995. 34

¹⁸⁶ Ibid.,

¹⁸⁷ Lilia Qaindoza Santiago, 118.

Filipino Women in Spanish Period

The Arrival of Ferdinand Magellan on March 16, 1521, presaged a new era in the history of Philippine law. It meant the introduction of a foreign system of laws, namely Roman law and civil influence which was accomplished by the extension of Spanish laws and codes to the Philippines either expressly by royal decrees, by implication or through the issuance of special laws for the islands. It also meant the introduction of Spanish customs, religion and laws which imposed numerous restraints and disabilities on a woman's freedom.¹⁸⁸

Even in the middle of the seventeenth century, the feudal system of production subjected women to layers of oppression. Women became the lowest in the hierarchy of creatures on earth. Since then women no longer had a central role in the field of culture.¹⁸⁹

Under the patriarchal system of Spanish regime, women were taught only the rudiments of writing so they could sign their names and just enough reading for them to read the *novenas*¹⁹⁰ as they were expected to lead the prayers.¹⁹¹

Because of the Spanish concern for education, they provided for a system of primary schools for boys and girls. The main objective of girls institutions was to prepare

¹⁸⁸ Myrna S. Feliciano, 24.

¹⁸⁹ Lilia Qaindoza Santiago, 110.

¹⁹⁰ A novena (from Latin: Novem, meaning Nine) is an institutional act of religious devotion in the Roman Catholic Church, often consisting of private or public prayers repeated for nine successive days in hopes of obtaining special intercessory graces (From <http://en.wikipedia.org>, accessed on March 31, 2011)

¹⁹¹ Mindanao Times. "*Babae, Babayi, Bayani: Filipino Women Redefining Heroism*," on 19 March 2010. <http://www.Mindanaotimes.net> (accessed 31 November 2011).

women either for motherhood or the religious life which included a little academic instruction.¹⁹²

Young women were kept in the home or at school with other women. They were educated in the *colegios*¹⁹³ run by nuns for girls. They could not study in the universities or practice a profession like law, medicine, or engineering. They were only trained to be good wives and good mothers. The Spanish established a tradition of subordinating women, which is manifested in women's submissive attitudes.¹⁹⁴

But certain places where the Spanish administration could not reach, they were able to keep their own culture. For example, children of the *Mangyan* tribe in Mindoro were raised to expect gender-equal relations. There is no segregation of household tasks, both girls and boys learn to cook and wash dishes, and work on the farm. Child care is a responsibility of both men and women.¹⁹⁵

Filipino Women in American Period

The termination of the Spanish-American War which was followed by the signing of the Treaty of Paris on December 10, 1898, paved the way for the cession of the Philippines to the United States. So the Americans took over the Philippines from the Spaniards. The political laws of the Philippines were totally abrogated. At the onset of

¹⁹² Myrna S. Feliciano, 26.

¹⁹³ *Colegio* in Spanish and Portuguese means "School"

¹⁹⁴ Sonia M. Zaide. *Philippine History and Government*. Quezon City, Philippines: All-Nations Publishing Co., Inc. 1999. 80.

¹⁹⁵ Lilia Qaindoza Santiago, 8. (*Mangyans* tribes live in Mindoro Island).

American sovereignty, concepts of liberty and egalitarianism were introduced with education as a priority.¹⁹⁶

Education and its Impact on the Status of Filipino Women

For the first time in Philippine history, education was no longer the privilege of just a few rich families. During the American era, all children could study in schools. Boys and girls could study together in the schools and colleges unlike the Spanish era.¹⁹⁷

The positive effects of American education for Filipino women was that it substantially increased their level of literacy and gave daughters of countless poor families the opportunity to break away from traditional gender-related roles. It also provided Filipino women, particularly those of middle-class women, the necessary skills, ability and confidence to fight for legal and political authority and assume responsible roles in public life.¹⁹⁸

All women, not just the rich, started to enjoy equal rights with men during the American era. Women were free to go out without chaperons, to work in any job, and to study with men in school. Women could vote and be voted into office starting in 1937.¹⁹⁹

The family life in the Philippines has undergone significant changes since the end of the Second World War. The changes in the family, especially among the country's growing middle class seem to be taking place most rapidly. In the home the husband may

¹⁹⁶ Myrna S. Feliciano, 36.

¹⁹⁷ Sonia M Zaide, 144.

¹⁹⁸ Carolyn Israel Sobritchea. "American Colonial Education and Its Impact on the status of Filipino Women." In *Women's Role in Philippines History: Selected Essays*. Quezon City, Philippines: University of the Philippines Press. 1996. 79.

¹⁹⁹ Sonia M. Zaide, 146.

still be reluctant to shoulder household chores, but he is more available to his children than fathers were in the past and he is more overtly affectionate and is willing to spend time with his young.²⁰⁰

These changes in male social behavior seem to be the result of greater economic and social forces. For example, with increased opportunities for women in the workforce, many more professional women have demanding jobs, which give them more compensation than ever and higher degrees of self-confidence but also require increased commitments of time and energy. Due to the women's great contributions to the family income, there is a need for their husbands to help in the care and nurturing of the children. Supporting these economic changes is a growing sensitivity to the inequalities of the traditional family and the double standard, as a wife/mother and worker in the farm.²⁰¹

Status and Role of Women in Mindanao Island

Although the Spanish colonized the Philippines for 333 years (1565-1898), most of Mindanao and Sulu were excluded. Mindanao until the 1900s was peopled by indigenous inhabitants, Moro and Tribal Filipinos. Because of the comparatively high level of socio-political organization of the Moro population at the time, they were able to resist efforts at Spanish colonization. Thus Filipino Muslims (Moros) were not conquered by Spain.²⁰²

²⁰⁰ Paul A. Rodell. "Culture and Customs of Asia." In *Culture and Customs of the Philippines*. Han Chao Lu, ed. Westport, CT: Greenwood Press. 2002. 133.

²⁰¹ Ibid., 134.

²⁰² Sonia M Zaide, 63.

There are three cultural community groups of women in Mindanao, Tribal Filipino women, Moro women and Lowland peasant women.²⁰³

Tribal Filipino Women

Today Mindanao is populated by some 10.9 million Filipinos.²⁰⁴ 2,269,660 or 20.8 percent of the Mindanao population are Tribal Filipinos belonging to 19 major ethnic groups. They occupy the highlands and mountain areas of the provinces of Davao, Bukidnon, Ausa, Surigao, Zamboanga, Cotabato and Misamis.²⁰⁵

The tribal Filipino women, such as Banwaon, Higaunon, Mangyan, talked about their way of life. The women usually do most of the farm work, housework and child rearing tasks. They say, "Woman can be a supporter to her husband. However, women have rights over the welfare of her children. Even if we are women, we have the right to participate in decision making."²⁰⁶ This means that leadership in the Tribal Filipino home is a shared reciprocal venture rather either solely male or female-dominated. This leadership pattern has its roots in the past, as equality of men and women is an ancient Malay tradition.²⁰⁷

²⁰³ Rad Silva. *Two Hills of the Same Land. Mindanao*. Sulu Critical Studies Rresearch Group in Davao City. 1979. 31.

²⁰⁴ Philippine National Census and Statistics, 1980.

²⁰⁵ Philippine Yearbook 1980, *Tribal Forum* (Sep-Oct., 1981).

²⁰⁶ Women Studies and Resource Center. *Voices of Mindanao Women: A Preliminary Investigation into the condition of Mindanao Women*. San Pedro, Davao City. 1983.12.

²⁰⁷ Evelyn Miranda-Feliciano. *Filipino Values and Our Christian Faith*. Denver, Colo.: iAcademic Books. 2001. 53.

Moro Women.

In the political or public sphere, Moro women in Mindanao traditionally participated in the affairs of the wider community.²⁰⁸ Especially, Maranao women are active not only in state electoral and political campaign as voters and party supporters, but also as seekers of local governmental leadership positions.²⁰⁹ This is confirmed by the reports of field informants who note, “Maranao women elders and title holders are also involved in dispute settlement in the village and in the family.”²¹⁰ However, Moro women, although guaranteed the same rights as the rest of Filipinos under the constitution, are also bound by the Code of Muslim Personal Laws, which allows polygamy.²¹¹

Moro women, such as Maguindano, Samal, Tausog and Maranao, say about themselves, “We are burdened with the heavy responsibility of housework and earning a livelihood.”²¹² They are typical Filipino housewives because they have never been colonized by the foreign culture. The Americans allowed the Moros to continue practicing some of their indigenous customs and beliefs during their “Moro pacification” military campaigns as long as these did not affect the colonial government’s economic and political interests, and therefore the formal structure of the Maranao sultanate was intact.

²⁰⁸ Myrthenal L. Fianza. “Twice a Minority: The Continuing Struggle of Moro Peasant Women in Mindanao,” in *BANTAW: Economic and Social indicators of Mindanao*, Vol.17, no 3-4. 2004. 7.

²⁰⁹ Ibid.,

²¹⁰ Ibid.,

²¹¹ Olivia H. Tripon. “*Women’s Rights in the Philippines Today*,” in <http://www.peacewomen.org> (Accessed on October 15, 2011).

²¹² Women Studies and Resource Center, 15.

Lowland Peasant Women

The lowland Peasant women believe that women and men have basic human rights. But in reality, the woman's situation is related to her relationship with her husband. Men are the leader of society. So they do not respect women's rights, even though men are excluded from performing certain roles that are reserved exclusively for women.²¹³ However, peasant women believe that foreign cultures influences have affected men's attitudes, saying, "A large portion of our culture is borrowed from foreign countries. We now have a big problem with our cultural attitudes; prevailing cultural attitudes block women's development."²¹⁴ It seems that they miss the ancient times prior to Spanish colonization when they enjoyed equal rights with men.

Filipino women, compared to women in other countries in Southeast Asia, have gained and enjoyed equal rights with men. Although a Filipino woman's social status follows that of the husband, she is highly regarded. She is her husband's equal and only by tradition and inclination does she subordinate herself to him.²¹⁵ However, the Filipino family maintains many of its characteristics both traditional and modern alike. More of the women are working out of the home these days. They are now escaping the burdens of housekeeping. This is true because women of the upper class have in home helpers. Those in the rural area also work outside the home but their husbands do the housework and child-rearing at home.

²¹³ Women Studies and Resource Center, 18.

²¹⁴ Ibid.,

²¹⁵ Chester L. Hunf, Socorro C. Espiritu, Lourdes R. Quisumbing and Justin J. Green ed., *Sociology in the Philippine Setting: A Modular Approach*. Quezon City, Philippines: SIBS Publishing House Inc. 2002. 217.

Summary

The role and status of women in Korea are overviewed based on the context of the Korean culture, standards, and mindsets. Throughout most of its history, Korea was governed by males, especially the group of the aristocracy. However, ancient Korean society was a matrilineal society and women were in a superior position to men.

Generally, Buddhism treated men and women equally. Especially during the three kingdom periods, women had equal rights with men in terms of inheritance, decision making and action, thus this time the status of women was more open and liberal toward women. This is exemplified by the fact that there were three notable queens controlling the country in the *Shilla* dynasty.

The status of women began to degrade in the late *Goryeo* dynasty and continued into *Josenon* Dynasty which was based upon Confucian ideologies. Confucianism supported the concept of women's inferiority. The Confucian society was "a male-led hierarchy," and had no outside roles for women. Thus, during the Confucian culture which was structured in hierarchical and patriarchal system, obedience and subordination were considered the virtues of women in the society. Subsequently, women were placed into lower position in the society when they were young. Women were taught their designated roles of child-bearer and home maker and the duties of wifehood and motherhood.

The propagation of the Catholic and the Protestant Christianity and *Cheondokyo* religion brought the good news to lives of the women. The doctrines of these religions made Korean women open their eyes and see their miserable life under the Confucian and traditional patriarchal culture. A lot of Korean women believed in God and accepted Jesus

as their Savior and received a modern education at schools established by the missionaries and followed the new way of life which proclaimed the equality of men and women. This educational opportunity changed the status of women in Korea.

With education, Korean Christian women entered into leadership position in the church as a Bible woman. It is no exaggeration to say, that women's leadership in Korea began from the Bible women. They proved that the men's prejudice of inferiority against women was wrong. Many married women were not afraid of persecution from their husbands, in-law families, and their parents for being Christians, and they never gave up their duties of spreading the Gospel to women in Korea. Their labors and efforts of the spreading gospel brought the growth of the Korean church.

At the present, despite the fact that industrialization and modernization have changed Korean society and people's life, the behaviors and thoughts of the Korean people still remain and embrace some Confucian tradition.

The status of *Samo* in the Korean Church obviously is a laywoman, but her role in the church is ambiguous. She has to be ready to change her position anytime according to the mindset of each congregation and the local church tradition. The congregations of the church sometimes request the *Samo* to stand behind her husband, just praying for the pastor and his ministry or taking care of the children and keeping silent. At same time the church blames *Samo(s)* because they are not actively involved in all the church activities, whether it is official or unofficial. Therefore, the *Samo* should be very wise to know the mind and attitudes of the church members.

In contrast, women in the Philippines have gained and enjoyed equal rights with men in their society. A woman's right to legal equality and to inherit family property has

existed since the pre-Spanish times. In the Spanish colonial period, the woman was the family treasurer to some degree that responsibility gave her the power of the purse. Nevertheless, the Spanish established a tradition of subordinating women which was manifested in women's submissive attitudes. However, following the Christian value of equality taught by the United States of America, the Filipino society has a high regard for Filipino women in their contemporary roles. Filipino culture generally is matriarchal. This allows women to hold and use power in their roles and positions in society. It means that Filipino women or local women ministers are not limited by roles or expectations in leadership positions. Thus, the Korean women, both married and single are acceptable as religious workers in Davao City, Philippines.

Chapter 4

Biblical Background of the Status and Roles of Women and Biblical Perspective of Women in Leadership

Ruth Tucker says, “The role of women in the modern missionary movement has been phenomenal. No other public ministry in the church has so captured the interest and commitment of women in the past two hundred years.”²¹⁶ It is true that the male-dominated institutionalized churches have limited women’s roles and their status in the church. However, what exactly does the Bible say about the status and role of women and their leadership? This chapter will explore the biblical background of the status and roles of women and the women leadership perspective.

The Genesis narrative shows that leadership in the family context as typified by Adam and Eve is shared, cooperative, and mutual. God’s commandment to “go and multiply and subdue the earth and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth” (Genesis 1:28) was given to both man and woman.²¹⁷ But the mutual sharing and ruling was shattered by the Fall. With the entrance of sin (Genesis 3), the nature of leadership pattern in the home changed dramatically. One of the punishments given by God to Eve was a change in her status in relation to her husband— “He shall rule over you,” (Genesis 3:16 *RSV*) or as expressed in the *Living Bible*: “He shall be your master.”²¹⁸

Since then, the master-follower relationship between man and woman has

²¹⁶ Ruth A. Tucker. *Guardians of the Great Commission: The Story of Women in Modern Missions*. Grand Rapids, MI: Academie Books. 1988.9

²¹⁷ Evelyn Miranda-Feliciano. *Filipino Values and Our Christian Faith*. Denver.Cole: iAcademic Books. 2001. 48.

²¹⁸ *Ibid.*, 49.

prevailed. Phyllis Bird, *Images of Women in the Old Testament*, says that women in the Bible appear for the most part simply as adjuncts of men, and significant only on the context of men's activities.²¹⁹ The Old Testament is a collection of writings by males from a patriarchal society which is dominated by males. However, women also are portrayed very positively in their own right and teachings that reflect the equality in their relationships with men.²²⁰ Dewey says, "There is a basic vision of free humankind in the Bible in which women and men are equal in their relationships with each other, with the world they live and act in, and with God."²²¹ In this regard, Christian leaders, especially male ministers and lay leaders need to admit that they overlooked or ignored the truth.

As a matter of fact, David Hamilton describes the equal relationships of women and men with each other. He says that man and woman are equal in a shared origin, a shared destiny, and a shared tragedy.²²² All these stories are written in the Genesis 1-2.

About a shared origin, he says that woman and man were equally created in the divine image of God, because He created Eve not from the dust of the ground as He did Adam. Instead God made Eve from "the rib he had taken out of the man." (Gen. 2:22) Both were made of the same substance, namely same DNA.²²³

²¹⁹ Phyllis Bird. "Images of Women in the Old Testament," in *Religion and Sexism: Images of Woman in the Jewish and Christian Traditions*, ed. Rosemary Radford Ruether. Yew York, NT: Simon and Schuster Press. 1974. 41.

²²⁰ Joanna Dewey. Images of Women. In *The Liberating Word: A Guide to Nonsexist Interpretation of the Bible*, ed. Letty M. Russell. Philadelphia, PE.: The Westminster Press. 1976. 62.

²²¹ Ibid.,

²²² David Hamilton. "Daughters of Eve." In *Why not Women?: A Fresh Look at Scripture on Women in Missions, Ministry, and Leadership*, by Loren Cunningham and David Joel Hamilton. Seattle, WA: YWAM Publishing. 2000. 93-97.

²²³ Hamilton, 95.

Moreover, Lee Anna Starr insists that Adam realized that Eve was equal with him in status. We can understand his thought about Eve through Adam's words. After their sins, Adam said, "The woman whom thou gavest [to be] with me." (Gen.3:12. KJV) Adam did not say, "The woman Thou gavest me," but said the one "to be with me." Starr says, "Eve was not his property...[but] his associate in government as well as his companion in the home."²²⁴

God intended for men and women to have a shared destiny. When He first planned to make a man in His image, He said, "...and let *them* rule over...all the earth." (Gen.1:26). Hamilton believes that they, both a woman and a man, were given a shared leadership in the world. God gave them a mandate when "He blessed them and said to them, Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." (Gen. 1:28).²²⁵ If we read the Bible carefully, it becomes apparent that God did not say that only man should dominate over the earth. Rather, God's mandate was for both of them to rule over the earth together.

A shared tragedy happened when Adam and Eve disobeyed what God commanded them not to do. The serpent approached and asked the woman, "Did God really say, 'You must not eat...?'" (Gen. 3:1) Hamilton argues that *You* in Hebrew has two different words; the you used here is plural. Eve then responded in plural, saying, "We may not eat...."(Gen. 3:2) The serpent's next words again used the plural *you*. He said,

²²⁴ Lee Anna Starr. *The Bible Status of Woman*. New York, NY: New York Lithographing Corporation. 1955. 21-22.

²²⁵ Hamilton, 97.

“You will not surely die.” (Gen. 3:4)²²⁶ The next scene written in the Scripture is that “She took some and ate it. She also gave some to her husband, who was with her, and he ate it.” (Gen. 3:6) Although we do not read that Adam participates in the conversation, we believe that Adam was with Eve, a silent accomplice in the crime.²²⁷

Many Christians agree that the intrinsic equality of males and females is affirmed. Both are created in the divine image, are commanded to be fruitful and multiply, filling the earth and caring for it in Genesis 1. Ironically the Christian community has chosen to use as its model the perverted relationship between the genders found in Genesis 3 rather than the ideal relationship based on equality.²²⁸

The Status and Role of Women in the Old Testament

The great part of the theological aspects of the relationship between men and women begin with the Creation narratives in the Old Testament. However, what the present readers must remember is that the Bible was written on the base of its cultural background. Most Christians do not realize how much our cultural and traditions' backgrounds affect the way people read the Bible. Every society and culture is different in the way they behave and do things, and the status and role which they assign to men and women are different for each culture. Looking at some of the neighboring cultures of Israel helps us understand the status and role of women in the Old Testament.

²²⁶ Ibid., 98.

²²⁷ Aida Besancon Spencer. *Beyond the Curse: Women Called to Ministry*. Nashville, Tenne.: Thomas Nelson, Inc., 1985.

²²⁸ Carol Penner, ed., *Women & Men: Gender in the Church*. Scottdale, PE.: Mennonite Publishing House. 1998. 15.

The Status of Women in Babylonian Culture (1775 B.C)

James Hurley says, according to the Hammurabi Code,²²⁹ that “Babylonian women were legally subordinate to their fathers and to their husbands, but not treated as chattels. They enjoyed rights of inheritance alongside sons and brothers. They also were allowed to divorce and remarry by their own choices.²³⁰ They were even involved in various social and commercial activities which would take them outside the home. A women could trade and do business, whether on her own account or in partnership. She also could appear independently in the law-courts as witness or as plaintiff.²³¹ Babylonian had no law against women owning property.

The code recognized childlessness as one of the common reasons for divorce or for taking additional wives, but the husband was not to place the second wife upon an equal footing with the first wife.²³²

The Status of Women in Assyrian Culture (1450-1250 B.C)

The Old Testament societies were male orientated and male dominated. Both Babylonian and Assyrian cultures were patriarchal and viewed the role of women as property, as well as, companions and clan members.²³³ Thus, the usual form of marriage in the Assyrian laws is the ordinary patriarchal type in which the wife leaves her own

²²⁹ The Code of Hammurabi is a Babylonian law code. The sixth Babylonian King, Hammurabi, enacted the code.

²³⁰ James B. Hurley. *Man and Woman in Biblical Perspective*. Grand Rapids, Michigan: Zandervan Publishing House. 1981. 24.

²³¹ Stanley A. Cook. *The Laws of Moses and the Code of Hammurabi*. London: Adam and Charles Black. 1903. 71.

²³² Ibid., 111.

²³³ James Hurley, 29.

family to enter the house of her husband; and her position is subordinated to his.²³⁴

Although women's social and religious life was not fully described in the Assyrian society, and the law was not set out, the unwritten law of the land required women who went out into the public street, whether married or widowed to cover their heads,²³⁵ but a harlot and ordinary slave-girls should not cover their heads.²³⁶

The Status of Women in Ancient Israelite Culture

The idea that women were inferior and subhuman was spread by some of the philosophers such as Aristotle, Plato, and other ancient scholars. This attitude was echoed by some Jewish rabbis of ancient times who exchanged the God-given equality of woman in the Garden of Eden for the inequality of the neighboring cultures.²³⁷

The Israelite family in the first century was a patriarchal society. A man played the role of patriarch which was centered around the tribe or clan. Thus, a person does not consider him or herself as an individual, but introduced as so-and-so of the tribe of so-and-so. For example, when Saul was introduced in 1 Samuel 9:1-2, his father was introduced first according to the order of his clan. Such as "There was a Benjamite, a man of standing, whose name was Kish son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah of Benjamin." (v.1) Then in verse 2, "He had a son named Saul..."²³⁸

²³⁴ G. R. Driver and J. C. Miles ed. *The Assyrian Laws*. Oxford: Clarendon Press. 1935. 34. (<http://quod.lib.umich.edu>. Accessed December 30, 2011)

²³⁵ Ibid., 126-127.

²³⁶ Ibid., 128.

²³⁷ Loren Cunningham and David Joel Hamilton. *Why not Women? A Fresh Look at Scripture on Women in Missions, Ministry, and Leadership*. Seattle, WA: YWAM Publishing. 2000. 16.

²³⁸ E. G., R. de Vaux. *Ancient Israel*. New York, NY: McGrawHill. 1965. 20.

Although the husband was master of his wife, Israelite women had a special place of honor when a married woman gave a birth to a son who could carry on the family name and inheritance.²³⁹ Therefore, it seemed that wife was needed as a child-bearer. Other duties the women's roles in Israel in the first century included the management of the domestic servants and participation in the field work as nomads.²⁴⁰ Hence, in spite of a strong patriarchal structure, female leadership within a family was displayed. For example, the Shunamite woman in 2 Kings 4 was by no means averse to taking the lead in her family structure, nor was Abigail, or even Sarah (Genesis 21:12).

However, women in the Israelite culture were generally subordinate to their husbands and of lower status than men. Thus, they were seen for the most part as child-bearers, or at best homemakers. But in some cases they were acknowledged as companions and partners, and it was possible for them to have wider spheres of interest.²⁴¹

Women as Leaders in the Old Testament

Ruth Tucker says, "The Old Testament offers no theoretical or theological explanation of the all-male priesthood, thus the male priesthood in the Old Testament was the product of cultural pressures."²⁴² As a matter of fact, the Old Testament offers no evidence that the Israelites ever rejected a woman's leadership simply on the basis of

²³⁹ Hurley, 42.

²⁴⁰ Alice Ogden Bellis. *Helpmates, Harlots, Heroes: Women's Stories in the Hebrew Bible*. Louisville, KY: Westminster/John Knox Press. 1994. 21.

²⁴¹ Mary J. Evans. *Woman in the Bible*. Downers Grove, IL: InterVarsity Press. 1983. 26.

²⁴² Ruth A. Tucker and Walter L. Liefeld. *Daughters of the church*. Grand Rapids, Michigan: Zondervan Publishing House. 1987. 250.

gender. Rather Israel acknowledged the authority of God-ordained women leaders to the same extent as their male counterparts.²⁴³ The wives of the patriarchs achieved equal status along with their husbands. For example, Sarah was ill-tempered over the threatened rights of her own son, Isaac, by Ishmael, son of Abraham's concubine Hagar, but was tolerant.²⁴⁴ Rachel and Leah, wives of the third patriarch Jacob, seemed to have had full status and could do as they pleased, because Jacob, like his father Isaac, and his grandfather Abraham, respected the God-given rights and privileges of his two wives.²⁴⁵ However, on the other hand, they were described not as separate individuals from their husbands but as dependents.

It is true that most prophetic voices in the Old Testament were males who were portrayed as being active in the civil, military and religious affairs of Israelite society. However, such activity was not the exclusive prerogative of men in Israel. The Bible also portrays women functioning in various roles within the political realm of Israelite society.²⁴⁶ God used several women who practiced leadership and had powerful authority as a prophet (2Kings 22:14; Nehemiah 6:14), a judge (Judges 4:4) and a queen (Esther 4:16).

²⁴³ Stanley J. Grenz & Denise Muir Kjesbo. *Women in the Church*. Downers Grove, IL: Intervarsity Press. 1995. 67.

²⁴⁴ Edith Deen. 1969. 51.

²⁴⁵ *Ibid.*, 52.

²⁴⁶ M. Rosaldo & L. Lampher. *Woman, Culture and Society*. Stanford: Stanford University Press. 1974. 4.

1) Miriam

Miriam was the first woman in the Bible whose interest was national and whose mission was patriotic.²⁴⁷ She was called as a leader together with her brothers, Aaron and Moses in the wilderness. It is well explained in the Book of Micah. God said to the Israelites, “I sent Moses to lead you, also Aaron and Miriam.” (Micah 6:4). Miriam practiced her leadership with her brothers in the highest position among the Israelites.

She was not only in a leadership position with her brothers, but was also a prophet and a worship leader using music and dance (Exodus 15:20).²⁴⁸ She was jubilant as she led the women of Israel, all of them following her voice in the song “Sing Unto the Lord”(Ex. 15:21), as they crossed the Red Sea back into Canaan. She gave new courage to her people, especially the women.²⁴⁹ Edith Deen assumes that Miriam probably maintained her position as a triumphant leader of the women of Israel through their long years of trial before they went into the Promised Land. Not only she did justify her position by her leadership but she also gave women in the succeeding years of Israel’s long history new confidence in themselves as women.²⁵⁰

2) Deborah

Deborah had no royal lineage. She was the wife of an obscure man, Lapidoth, and thus, without a doubt she might be encumbered with many domestic duties.²⁵¹

²⁴⁷ Edith Deen. *All of the Women of the Bible*. New York, N. Y: Harper & Brothers Publishers. 1955. 57.

²⁴⁸ Loren Cunningham. *Your Gifts and Destiny*, 53.

²⁴⁹ Edith Deen. *The Bible’s Legacy For Womanhood*. New York, NY: Doubleday & Company, Inc. 1969. 83.

²⁵⁰ Ibid., 84.

²⁵¹ Ibid., 86.

However, she was a forerunner of a great company of women who would walk in this realm of authority as a judge, prophetess, and military leader in the last days (Judges 4-5). To be a female judge at the time was remarkable, but even more amazing is that Deborah was the only judge who made decisions about cases.²⁵²

She sent and called Barak, the son of Abinoam and reminded him that the Lord had commanded him to take 10,000 men to meet Jabin, the king of Canaan's army. Barak was reluctant to go, unless Deborah would agree to go with him. Deborah did go with him and her wise, prophetic counsel on the battlefield resulted in a great military victory and enabled the people of Israel to possess the gates of their enemies.²⁵³ Deborah exercised authority over limited tribal areas and led her people to victory in battle against the Canaanites.²⁵⁴

She was called as "a mother in Israel." Gill argues that the purpose of this title may be in order to present her as a female counterpart to the patriarchs, oracle priests, or prophets customarily called "fathers" (cf. 17:10, 18:19; 2Kg. 2:12, 13:14)²⁵⁵ Katherine Bushnell also points out that the Hebrew word for "mother of Israel" can be translated "female chief."²⁵⁶

Deborah was a leader and a prophet (Judges 4-5). She was the head of state, just as Samuel and other prophets were in the days before Israel had a king. She kept singing

²⁵² J. Zohara Heyerhoff Hieronimus, 163.

²⁵³ J. Lee Grady. *25 Tough Questions about Women and the Church*. Lake Mary, FL: Charisma House. 2003. 167.

²⁵⁴ Edith, 1969. 82.

²⁵⁵ Deborah C. Gill. "The Female Prophets: Gender and leadership in the Biblical Tradition" Ph.D. dissertation, Fuller Theological Seminary. 1991.31.

²⁵⁶ Bushnell, 286.

a song of praise in the fifth chapter of Judges.²⁵⁷ She sang of the sovereignty of the Lord. She was one of the people moved by the Holy Spirit to speak God's Word, the sacred text of the Bible (2 Peter 1:20-21 NRSV).²⁵⁸ God used Deborah as a judge, a prophetess and a national leader for Israel.

3) Huldah

Huldah was an ordinary wife of Shallum who was keeper of the priests' wardrobes for the great reformer King Josiah until the priest Hilkiah with four personal messengers came to her to ask about the scroll of the Law, which had been discovered during repairs in the temple at Jerusalem.²⁵⁹ Richard D. Nelson comments about this situation, "The large size of the committee sent to Huldah signals the seriousness of the situation. Huldah's careful identification undergirds the authenticity of the message she delivers." She was the one who verified that the scroll of the Law found in the temple was God's Word and helped to spark the great religious reform in the days of Josiah (2Kings 22:14; 2 Chronicles 34:22).²⁶⁰

Even though Huldah was one of the ordinary women in ancient Israel society, when she was given a great knowledge of the law and a strong perception of the ways of God, she obeyed God's calling to become a prophetess. All Israelites respected her in spiritual power because she had great prophetic insight, and was trusted by the people.

²⁵⁷ Judges 5:7, though sung with Barak, the use of first person makes it clear that Deborah authored the song (Loren, 246).

²⁵⁸ Loren Cunningham, *Your Gifts and Destiny*, 52.

²⁵⁹ Ibid., 88.

²⁶⁰ Richard D. Nelson. *First and Second Kings: Interpretation, a Bible commentary for Teaching and Preaching*. Atlanta, GA: John Knox Press. 1987. 225.

Huldah prophesied the future of Israel because she was not afraid of working as a leader in the reign of King Josiah (643-612 B. C.). In response to Huldah's oracle, the king Josiah led the people in an act of covenant renewal.²⁶¹

4) Esther

As an orphan Jewish girl who had been raised by her uncle, Mordecai, she rendered a notable service to her people by saving them from genocide. But it came about in a different manner than the services rendered by Miriam, Deborah and Huldah. She became a patriotic symbol to a persecuted people and her action led to the ultimate triumph of truth and justice in Jewish history.²⁶²

She was brave and wisely used the power she possessed as a Queen, and her courageous action became the dominating factor in the salvation of the Jews. Esther averted a general massacre of her people, which Haman, a wicked man, an enemy of the Jews, and the prime minister of king Ahasuerus had plotted. Esther was a child of the covenant which her people had made with God, and her actions in behalf of the covenant substantiate her faith in him.²⁶³

However, in Esther 4:16, she said, "...If I perish, I perish." These words reflect her fearless leadership, and her heroic decision demonstrated that she was not afraid of losing her life. Her courageous leadership came from her sincere faith in God and a devotion to her mission to save her own people. Esther was such a compassionate woman

²⁶¹ Stanley J. Granz & Denise Muir Kjesbo. *Women in the Church: a Biblical Theology of Women in Ministry*. Downers Grove, IL: InterVarsity Press. 1995. 71.

²⁶² Edith Deen. *All of the Women of the Bible*. New York, N.Y: Harper & Brothers Publishers. 1955. 146.

²⁶³ Edith, 1969. 82.

who was willing to die to fulfill her mission. Her quiet, but sacrificial leadership should be a true example of women leaders in the present age.

The successful leadership roles played by the four women, Miriam, the spiritual leader, Deborah, the commander of an army, Huldah, the prophetess, and Esther, the queen of her people in a time of despair, reveal that women who are willing to give of themselves never have to doubt their status. It comes without question to those who occupy a place of destiny and who have an unselfish desire to serve. Each also seemed to realize to the fullest that she was an instrument of God, ready and waiting to do as he commanded.²⁶⁴

5) Other Women Leaders

The Lord selected married women and implanted in them the fear of His name and the love of His Word. Women worked as a prophetess, a judge, and constructors during rebuilding of the temple in ancient Israel times, but the image of many other women at work had been overshadowed by that of men. Among them were Jael, a wife of Herber the Kenite who killed the fleeing general Sisera and brought the victory over the Canaanites (Judges 4:21). She was amazingly used by God. Although she exerted her leadership only once, she was a great leader who took advantage of a given opportunity to fulfill her responsibility.²⁶⁵

²⁶⁴ Ibid., 91.

²⁶⁵ Edith, 1955. 269.

Isaiah's wife (Isa. 8:3) and Noadiah (Neh. 6:14), who thought they were not officially assigned, also served as leaders. These women took a position of leadership beside Israel's extraordinary national leaders.

In the times of the Old Testament, women were treated as subordinate being after the Fall. A woman was seen as relative to a man, whether her husband or her father, and generally subject to him. But women were full members of the covenant community.²⁶⁶ However, these women leaders played a significant role in the life of the nation when situations required them to fulfill the purposes of God.

Women in Between the Old Testament and the New Testament

The time between the Old Testament and the New Testament has been called in Jewish history, "the days of mingling," because of the effort on the part of the Jews to reconcile the teachings of the Old Testament and Jewish customs with Greek paganism.²⁶⁷ It was this time, James Davis states, the idea of inferiority and servility was placed upon women.²⁶⁸ As a matter of fact, women originally had her place in the regular Tabernacle services, either as priestess (es) or Levite(s).²⁶⁹

According to Bushnell, however, this is recognized by Biblical scholars, as proven by the technical term used in Exodus 38:8 and in 1 Samuel 2:22, translated

²⁶⁶ Mary J. Evans. *Woman in the Bible*. Downers Grove, IL: InterVarsity Press. 1983. 32.

²⁶⁷ James T. Davis and Donna D. Johnson. *Redefining: The Role of Women in the Church*. Santa Rosa Beach, FL: Christian International Ministries Network. 1997. 51.

²⁶⁸ *Ibid.*, 52.

²⁶⁹ Katherine C. Bushnell. *God's Word to Women*. Lesson 20, paragraph 151. Oxford University Press. 1983.

“serving women.”²⁷⁰ Indeed, the translators of the Septuagint Greek altered the word to “fasting women,” and dropped the phrase containing the words in 1 Samuel. Because of using the words, Prof. Margoliouth of Oxford says, “The ideal of women in attendance at the Tabernacle is so odious that it has to be got rid of.”²⁷¹ It was during these days of mingling that the Jews became as misguided and convinced as their pagan neighbors that women were inferior and therefore cursed of God.²⁷²

Bushnell argues that before the captivity of Babylon, Jewish women enjoyed much liberty.²⁷³ However, during the seventy years’ captivity in Babylon and in subsequent relationships with heathen nations, the laws and customs of the Hebrews were affected, and the status of woman was degraded.²⁷⁴ When Hebrews returned from the captivity, their leaders made void the Word of God by imposing the Oral law, which was a collection of the elders’ traditions, on woman’s role and status in the Hebraic society.²⁷⁵ Thus, the Oral law and heathen customs evoked naturally on the life of Hebrew womanhood.

The Status and Role in of Women in the New Testament

As it is known, the New Testament is deeply influenced by the cultural setting of Middle East, including Asia Minor, Greece and Rome. However, Israel clung more

²⁷⁰ Ibid.,

²⁷¹ Ibid.,

²⁷² James Davis and Donna Johnson, 52.

²⁷³ Bushnell, lesson 20, paragraph 146.

²⁷⁴ Lee Anna Starr. *The Bible Status of Woman*. Zarephath, N. J.: Pillar of Fire Press. 1955. 161.

²⁷⁵ Ibid., 164.

deeply to “the androcentric nature and a male- orientated and male-dominated society.” Even all the laws and religious ceremonies were geared to the male. For example, throughout rabbinical literature women were categorized with children and slaves and were sometimes positioned beneath them.²⁷⁶ Since no males in the New Testament societies considered or showed concern for women and their status and rights, Jesus Christ opened a new era for the women.

Judaism

Judaism had been influenced by the cultural program of Alexander and the philosophy of the Greeks. The images of women in Hebrew society have much in common with the lives of women in the ancient Near East; the traditional view is that women’s place was domestic and maternal.²⁷⁷ They were strictly segregated from the social and religious life of their communities as inferior and unteachable creatures, and they were mercilessly oppressed within seclusion of their fathers’ or husbands’ homes.²⁷⁸

In Jewish marriages, polygamy was legally recognized, and the husband was in charge of authority in marital relationship. Marriage took place regularly at the age of twelve.²⁷⁹ A woman was under her father’s authority until her marriage. While she was a minor, her father was regarded as having control of her and therefore as having the right to impose vows upon her. After her marriage, these rights were considered to have passed

²⁷⁶ Judy L. Brown, 121.

²⁷⁷ Bonnie Thurston. *Women in the New Testament: Questions and Commentary*. Eugene, Oregon: Wipf & Stock Publishers. 1998.14.

²⁷⁸ Hurley, 58-74.

²⁷⁹ Raphael Loewe. *The Position of Women in Judaism*. London: S. P. C. K. in Conjunction with The Hillel Foundation. 1966.

to her husband.²⁸⁰ A wife's role was primarily in the home and they did farm work and the running of shops. The wife was obliged to obey her husband as master, and anything she found and any money she earned belonged to him.²⁸¹ It was assumed that a wife would do these things under the authority and direction of her husband unless she was a widow.

It is clear that the women were treated as inferiors and had a subordinate role within the patriarchal society.

The Greco-Roman World

By the time of Christ, there was a new set of relationships between Greece and Rome and they had been having cultural exchanges for more than two centuries.

Ancient Greece

Women's status and roles in Greece had varying degrees of freedom according to their societal levels, such as Athenian citizens, concubines and foreign women.²⁸²

Although married Athenian women-citizens were respected as wives and mothers,²⁸³

²⁸⁰ James B. Hurley. *Man and Woman in biblical Perspective*. Grand Rapids, Michigan: Zondervan Publishing House. 1981. 69.

²⁸¹ Thurston, 14.

²⁸² Aristophanes. *The Thesmophoriazusae* 414-417, LCL(1924) 166-7, also 790-800, pp.200-1. This is sort of seclusion apparently existed only among aristocratic women. There are examples of middle and lower-class citizen-women being involved in various jobs and businesses outside the home (Ben Witherington III, 222)

²⁸³ Ben Witherington III. *Women in the Earliest Churches*. New York, NY: Cambridge University Press. 1988. 6.

they lived in a separate and guarded chamber, just like some upper-class Jewish women in Tannaitic times.²⁸⁴

The Greeks thought very little of women and treated them largely as chattels. Socrates, a philosopher of Athens, regarded women as “the weaker sex” and stated that a woman’s birth is “a divine punishment since a woman is halfway between a man and an animal.”²⁸⁵ Thales’s word helps us understand the status of women in Athens. He was grateful “...that I was a human being and not a beast, next a man and not a woman, thirdly, a Greek and not a barbarian.”²⁸⁶

Likewise, Homer, a Greek poet, wrote in *The Iliad*, “Women were the cause of all conflict and suffering...they were merely possessions to be won, pawns in men’s power plays. They [women] had no value...Therefore, Homer identified women as ‘the daughter of,’ or ‘the wife of,’ or ‘the concubine of....’”²⁸⁷ Aristotle, a pupil of Plato, also said, “... the male is by nature superior and the female inferior, the male ruler and the female subject.”²⁸⁸ These men believed that men should be strong leaders, dominating the women.

²⁸⁴ Ibid.,

²⁸⁵ John Temple Bristow. *What Paul Really Said About Women*. San Francisco, CA: Harper & Row Publishers. 1988. 4.

²⁸⁶ Diogenes Laertius, *Thales* 1.33, *Lives of Eminent Philosophers*, LCL (1925)1. 23-5. Lactantius attributes this quotations to Plato, but this seems unlikely in view of Plato’s other sayings about women. It has been suggested that this saying is the source of the Jewish three-fold blessings. Cf. Wayne Meeks, ‘The image of the androgyne: some uses of a symbol in earliest Christianity’, HR 13:3 (1974) 167-8. (Ben Witherington III.222)

²⁸⁷ Homer. *The Iliad*, Volume I: Books I-XII, trans. A. T. Murray (Cambridge: Loeb Classical Library, Harvard University Press, 1965), 8.161-166. (Hamilton, 73)

²⁸⁸ Aristotle. *Aristotle*, Volume XXI: Politics, trans. H. Rackham (Cambridge: Loeb Classical Library, Harvard University Press, 1972), 1.2.12 (1254b) (Hamilton, 77).

However, Cornish and Bacon, in *The Position of Women*, argued that Athenian married women's subordinate position was influenced in its social habits by the original customs of some of its eastern neighbors with whom it traded.²⁸⁹

Ancient Rome

Ancient Rome was no less male-oriented than ancient Greece. The authority of the father was as great as or greater than that of a Jewish father in the context of rabbinic Judaism. A Roman father had the power of life and death over his children and wife, and his right to slay his child, particularly if it was a daughter, existed at least until the last century BC.²⁹⁰ Therefore, Women were completely subservient to the authority of their fathers and later to the authority of their husbands.

Within the family, they had a strong role as mistresses of the household. It reflects that they had a better quality of personal relationship between husbands and wives than was seen in Greece or in the Orient.²⁹¹ Married women were treated as husband's comrade and cooperator. She often accompanied her husband on outings and to social affairs.²⁹²

As was the case in various parts of Greece, Rome had classes of women. During the Roman Empire, the married women of the patrician class were freer, better educated, more highly respected, and more influential than married women of the Greek

²⁸⁹ F.W. Cornish and J. Bacon. "The Position of Women," in *A Companion to Greek Studies*, ed. L. Whibley. Cambridge: Cambridge University Press. 1931. 615-16.

²⁹⁰ Jereme. Carcopino. *Daily Life in Ancient Rome*: New Haven, CT: Yale University Press (London: George Routledge. 1941. 77)

²⁹¹ Hurley, 76.

²⁹² Bristow, 13.

mainland.²⁹³ For example, Priscilla (Acts 8) was a member of, or had close associations with, a patrician family in Rome.²⁹⁴

Although women were granted no rights and freedom as members of the society, they had great power and influence at home assigning the servants' task and supervising the children's education. They were also free to go to market, to recitals and festivals, and to the games.²⁹⁵ Until the second century BC married women were required to bake bread, but by the time of the Empire it was a poor house indeed where a wife had to perform the household chores.²⁹⁶ Therefore, we understand that women's roles are not the same within the cultural context and during different period of time. Women practiced different roles in the societies in which they lived. They participated in commercial life everywhere, although they often played subservient roles. Within Judaism and also within Greek culture they were considered unfit for public life. Only in the Roman culture they were given public office.²⁹⁷

The Status and Role of Women in the Time of Jesus

Until Jesus began his ministry, gender discrimination against women prevailed in Israel's society. When Jesus entered His public ministry, His treatment of women was genuinely revolutionary for His time and culture. He never referred to women or treated

²⁹³ Ben Witherington III, 16.

²⁹⁴ Ibid., 17.

²⁹⁵ Tacitus. *Agricola* 4, LCL(1970) 1.30-3; and dialogues 28-29, LCL(1970) 1.304-9.

²⁹⁶ Pliny. *Natural History* 18. 107, LCL(1950) 5.256-7. Petronius. *Satyricon* 37, 67, LCL(1969) 64-7, 148-51.

²⁹⁷ Hurley, 77.

them in any of the stereotypical ways common to His contemporaries.²⁹⁸ Jesus set at naught the Oral law, and publicly criticized its propounders, saying, “Why do you break the command of God for the sake of your tradition?” (Matt. 15:2).²⁹⁹ He even set at naught rabbinical rulings concerning women.³⁰⁰ When Samaritans were treated as aliens by Jews due to their intermarriage with Assyrians, Jesus did not have the prejudices against either Samaritans or women.³⁰¹ He freely had a conversation with a Samaritan woman at Jacob’s well in Sychar (John 4:4-26) and accepted Martha’s invitation entering into her house. He sat down and taught His disciples and Mary, a sister of Martha (Luke 10:38-41).

Although Jesus did not give explicit teaching on the roles of women in the society, His attitude toward women was startling new. He saw women as just persons like men in His days in Judaism. He gave women freedom and liberty toward a new future, as well as, eschatological hope and comfort.³⁰² He mingled freely and naturally with all sorts of women. He touched the life of every type of woman— young and old, pious and impious, the religious woman and the sinners, mother and daughter who were sick physically and mentally, women who were active, women who were contemplative,

²⁹⁸ Patricia Gundry. *Heirs Together: Mutual Submission in Marriage*. Grand Rapids, MI: Zondervan Publishing House. 1980. 45.

²⁹⁹ Starr, 165.

³⁰⁰ Ibid., 167.

³⁰¹ Alicia Graig Faxon. *Women and Jesus*. Philadelphia, Penn.: United Church Press. 1973. 60.

³⁰² Nam-Soon Kim. *Feminism and Hermeneutics*. Seoul, Korea: Honam Theological Seminary Publishing. 1997. 151.

women who were concerned about themselves, and women who were concerned about others.³⁰³

Thus, Jesus' ministry was to restore all things according to God's original plan. It included the marred relationships between man and woman; between husband and wife.³⁰⁴ For example, when he was a guest of Martha, she was busy preparing meals for Him and his disciples. But Mary, her sister, could not help her because she was sitting at the feet of Jesus listening to Him with other disciples (Luke 10:38-39). Mary's behavior was unusual compared to other women at that time. However, Jesus did not blame her sitting with the disciples. Martha came up and asked Jesus to let Mary help her with the cooking. Instead of sending Mary to the kitchen, He answered, "Mary has chosen what is better, and it will not be taken away." (Luke 10:42). Jesus' word tells us that women's place is not only within the kitchen taught by the culture but they can choose whatever they like to do.

In Jesus' word to Martha, there are two things we can understand about Jesus' attitudes toward the women. First, Jesus obviously did not think that women's place was in the kitchen or serving him. He did not put Mary in the role of a domestic servant.³⁰⁵ Second, Jesus treated Mary not as a servant or a housekeeper but as a person who could share as an equal with other disciples.³⁰⁶

³⁰³ Faxon, 12.

³⁰⁴ Evelyn Miranda-Feliciano. *Filipino Values and Our Christian Faith*. Denver, Cole.: iAcademic Books. 2001. 50.

³⁰⁵ Faxon, 72.

³⁰⁶ *Ibid.*, 78.

Jesus treated women not as objects but as subjects, allowed women to get out of the yoke of oppression, and restored them as whole human beings. Not only that, in Hebrew law, women were not competent witnesses, either in civil or criminal cases.³⁰⁷ However, Jesus chose women to be witness to the public of his resurrection, and he restored to women the human dignity that was taken away after the Fall.

Women Leadership in the Ministry of Jesus

The New Testament describes women as full participants in Jesus' ministry from the beginning of its existence. Jesus called both men and women to follow him. Women traveled with Jesus during His preaching, some were married and some were single (Luke 8:1-3). It was not common for a rabbi of the time to include women in his group of followers and travel on foot with the male disciples. (Matt. 27:55; Luke 23:49, 55).³⁰⁸ Their presence was a radical break with Jewish practice. Jesus stood independent of his culture in his relation to women. Women in this group mainly were from the more rural area of Galilee where the restrictive rules against women would have been less stringent than in Jerusalem.³⁰⁹ Grant Osborne explains well.

Jesus overturned Jewish view on the place of women, restricted to the home by giving them an active role in his mission and even chose them to be the first recipients of a resurrection appearance.³¹⁰

³⁰⁷ [http://www. Jewishencyclopedia.com](http://www.Jewishencyclopedia.com). Accessed in January 26, 2012.

³⁰⁸ Margaret E. Howe. *Women & Church Leadership*. Grand Rapids, MI: Zondervan Publishing House. 1982. 19.

³⁰⁹ Leonard Swindler. *Biblical Affirmations of Women*. Philadelphia, Penn.: The Westminster Press. 1979. 194.

³¹⁰ Grant R. Osborne. "Hermeneutics and Women in the Church," *Journal of the Evangelical Theological Society* 20, no. 4 (December 1977). pp.337-352. 289.

Considering that first-century women probably were secluded or separated from men for most of their lives, to leave their homes and travel with Jesus was revolutionary. However, some of these women are mentioned by their own name; Mary Magdalene, Joanna, the wife of Cuza, the manager of Herod's household, Susanna (Luke 8:1-3), Mary, the mother of James (Luke 24:10), the mother of Zebedee (Matt. 27:56), Salome at the cross (Mark 15:40), Mary Jesus' mother (Mark 16:3), and many others. Bonnie Thurston, in *Women in the New Testament*, argues that Mary Magdalene, Mary the mother of James and Joses and Salome seem to parallel the male "inner circle" of Peter, James, and John elsewhere in Mark 5:37; 9:2; and 14:33.³¹¹ Obviously, Mark states that Mary Magdalene, Mary, and Salome used to follow him and provided for him when he was in Galilee (Mark 15:40-41).

Several scholars agree that an 'inner circle' of women disciples of Jesus existed. James Hurley insists that Jesus was accompanied in his travels by the women who were accepted into and now continued as part of the inner circle. They also contributed to the financial support of his work.³¹² Starr argues that, "Aside from the Twelve, there was an inner circle of disciples who followed Jesus, and Mary, the sister of Martha, belonged to this group."³¹³ Again, Adolf Harnack, a German theologian and church historian, emphasizes that in addition to the disciples Jesus himself had a circle of women among

³¹¹ Bonnie Thurston. *Women in the New Testament: Questions and Commentary*. Eugene, Oregon: Wipf & Stock Publishers. 1998. 68.

³¹² Hurley, 117.

³¹³ Starr, 170.

his adherents. He gave evidence for it, saying, “A very ancient gloss on Luke 23:2 makes the Jews charge him before Pilate with misleading women.”³¹⁴

Throughout the four Gospels, we see that women were among the disciples of Jesus. The role of these women was the same as the male disciples who received teaching and cared for Jesus’ need and participated in the ministry of Jesus together with them. They took long journeys with Jesus from the north to Jerusalem for the Passover, and so were present at His crucifixion. Women became the first witnesses of the resurrection. Two male disciples on the way to Emmaus also verify them as “certain women of *our company*.” (Luke 24:22 KJV)³¹⁵

Grant Osborne places the significance of this new status for women, saying, “The elevation of women to ministerial role is a sign of the inbreaking kingdom, demonstrating that the old order has ceased and a new set of relationship has begun.”³¹⁶

First century Judaism portrays women as subordinate and inferior to men in every sphere. However, Jesus critiqued and broke the human made customs and let the women practice vital roles in spreading the gospel.

The Status and Role of Women in the Early Church

The Jewish, Roman, and Greek cultures all influenced the early church period. In the Hebraic laws, domestic responsibilities, involving home and motherhood dominated the women’s roles. In the Roman world, the woman was regarded as a piece of property

³¹⁴ Adolf Harnack. *The Mission and Expansion of Christianity in the First Three Centuries*, vol. II. Covent Garden, London: Williams and Norgate. 1908.

³¹⁵ James Davis and Donna Johnson, 57.

³¹⁶ Grant R. Osborne, 290.

under the control of her husband legally, but they could be seen in social settings. For the Greeks, although it was improper for men to take their wives out in public, women were given somewhat higher respect than in some other societies.³¹⁷ Some women enjoyed independent legal rights and commanded their own property, and improved their social status.³¹⁸ Lydia was a Greek Jewess and she owned the dye-stuffs business at Philippi (Acts 16), and Priscilla (Prisca) was a Roman and worked together with her husband in the tent trade (Acts 18).

Although women were not given much opportunity to participate as leaders, women were visible and active in the life of the early church.³¹⁹ For instance, immediately after Christ's ascension the disciples gathered in the upper room "together with the women" (Acts 1:14). These women were there not to cook for the men, but to pray with them and to seek divine guidance over who should be Judas' successor.³²⁰ Adolf Harnack emphasizes the role of women in the early church. He says that in the apostolic and sub-apostolic age women played an important role in the propaganda of Christianity and throughout the Christians community.³²¹ Mary Kassian, professor of Women's Studies at Southern Baptist Theological Seminary in Louisville, KY, explains, "In the early church ministry was something that belonged to everybody. Everyone was a

³¹⁷ Adelia Neufeld Wiens. "Gender in the New Testament," in *Women & Men: Gender in the Church* by Carl Penner, ed. Scottdale, Penn.: Mennonite Publishing House. 1998.23.

³¹⁸ Hurley, 76.

³¹⁹ Adelia Neufeld Wiens, 24.

³²⁰ Samuele Bacchiocchi. *Women in the Church: A Biblical Study on the Role of Women in the Church*. Berrien Springs, Michigan: Biblical Perspectives. 1987. 53.

³²¹ Adolf Harnack, 64.

minister. Everyone was commissioned and ‘called by God’ to have a ministry. And so women were very much involved.”³²²

The Bible does not minimize or reject the godly influence of women on the men around them. In Acts, there are evidences of women’s participation in the church, such as Philippi (16:13-15), Thessalonica (17:4), Berea (17:12), Athens (17:34) and Corinth (18:2). Romans 16 lists many women who helped and worked with Paul, the roles of women were varied; they preached and taught the gospel, and participated in the worship (1Cor. 11:5). The ministry of Paul was not without women as ‘fellow-workers.’³²³ Thus, the women of the early church certainly played a highly visible role. This was possible because the early churches followed the pattern established by their Lord, not the pattern of rabbis, by including women as integral member.³²⁴

Paul and Women Leaders in the Early Church

One of the great influences in the beginning of the Christian church was the apostle Paul. He contributed in many ways to the ideas of women as equals with men and co-workers in the ongoing mission of the church. Therefore, women were as visible and active in Paul’s ministry as they were in that of Jesus.³²⁵

Paul used to introduce himself as “an apostle of Christ Jesus by the will of God,” thus he equally affirmed Christ’s concept of man-woman relationship by desiring it to be patterned in his ministry. However, there are various inconsistent statements about

³²² Miriam Adeney, et al. “Ministering Women,” in *Christianity Today*, vol.40 Issue 4. 1996. pp. 14-21. 14.

³²³ Hurley, 124.

³²⁴ Bacchiocchi, 54.

³²⁵ Faxon, 97.

women gleaned from Pauline sources. If we read Ephesians 5:21-33, he is seen as anti-feminist, telling wives to submit to their husbands in everything and making husbands a head of the house. Evelyn Miranda-Feliciano says that the passage is begun by crucial admonition often ignored by some teachers of the Jews in their desire to put wives in what they believed to be the proper place, that of absolute submission to their husbands.³²⁶ She argues again that the teachers did not consider the critical prerequisite set by Paul in verse 21: “Be subject to one another out of reverence for Christ [in the fear of Christ]” (NASB)]. Not connecting this verse to 22-33, then they only taught that wives should be subject to their husbands in everything.³²⁷ The truth what we have to remember is that Paul was not the one who put women’s position under the men, but he was the one who first laid down the principle of individual submission to Christ, and then mutual submission to one another.

It is understandable when we recognize the influence of many cultural groups including Greek, Roman, Oriental, and Jewish on the New Testament world and that Paul’s letters were addressed to these cultural groups and situations.³²⁸

Ben Witherington III gives a clear explanation of Paul’s view about women.

Paul treats wives equally with husbands as responsible human beings who deserve to be addressed, exhorted, and encouraged as full members of the Christians community. In both 1 Corinthians 7 and Ephesians 5 Paul stresses the reciprocal nature of the privileges and responsibilities of husband and wife. Though their roles or functions may sometimes differ, their commitment to each other ‘in the Lord’ is to be total.³²⁹

³²⁶ Feliciano, 51.

³²⁷ Ibid.,

³²⁸ Adelia Neufeld Wiens. “Gender in the New Testament,” in *Women & Men: Gender in the Church* by Carl Penner, ed. Scottdale, Penn.: Mennonite Publishing House. 1998.23.

³²⁹ Ben Witherington III, 73.

Thus, according to Witherington, a wife and a husband, in Paul's view, are to involve a total sharing with one another. And he repeatedly mentions in his letters many women as worthy of commendation for the special work they were doing in the church (Rom. 16; Phil. 4:2-3; 1Cor. 16:14)

Paul, in his letters to various local churches, used a term over and over again to identify the ministers who joined him in his pioneer missionary work. The Greek word "*sunergos*" is typically translated "fellow worker" or "coworker" in English.³³⁰ Paul called three women the very same thing: Priscilla, together with her husband Aquila (Romans 16:3), Euodia (Philippians 4:2-3), and Syntyche (Philippians 4:3-4).³³¹

Besides these there are several examples of women leaders listed in Romans 16 according to their positions. Paul sent a letter to the church in Rome recommending Phoebe's leadership: "I commend to you our sister Phoebe, a servant of the church in Cenchrea" (v.1). The word *servant* in Romans 16:1 is *diakonos* in the Greek. Almost everywhere in the New Testament, *diakonos* is translated as "minister." She was a key leader of the church in Cenchrea.³³² Paul speaks of himself as *diakono*i of Christ (1Cor. 3:5; 2 Cor. 3:6).³³³

Junias was another woman leader acknowledged by Paul as an apostle. In Romans 16:7, Paul said, "Greet Andronicus and Junias, my relatives who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was." Paul singled out Junias because of her apostolic courage and for the fact that she

³³⁰ Judy L. Brown. *Women Ministers According to Scripture*. Keamey, NE: Morris Publishing. 1996. 156.

³³¹ Ibid.,

³³² Loren Cunningham, 53.

³³³ Bacchiocchi, 56.

suffered imprisonment alongside Paul.³³⁴ Therefore, it is appropriate that we should call her an apostle, just as Paul did.

Paul also introduces Nympha who was a pastor in her house church and had suffered the same fate with Paul (Col. 4:15).³³⁵ There is another category of women leaders in Paul's day who was known as "the widows." They were employed to serve in various capacities, most likely ministering to the sick, helping orphans, organizing outreach projects or carrying out pastoral duties.³³⁶

Moreover, men and women worked together in ministry as partners for the church of God. Hee-Hak Lee, a professor at Methodist Theological Seminary in Korea, in his article, *Modernistic message of "a perfect helping spouse,"* says that a man and a woman were originally created in equality. Thus, there is no existence of qualitative difference between man and woman. A man and a woman are neither in subordinate relationship, nor in antagonistic relationship. They are in equal relationship which can make a partnership of harmony and complement.³³⁷

Team Leadership in the Bible

Team leadership is the exercise of one's spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them to glorify

³³⁴ Lee J. Grady, 121.

³³⁵ Ibid., 121.

³³⁶ Ibid., 124.

³³⁷ Hee-Hak Lee. Yojanun Namjaui 'Dobnun Bepil' guiJinjeonghan Uimi (the real meaning of woman who is "a helper" of man). *The Christian World*. Seoul, Korea: The Korean Methodist Church. February, 2005. 63.

Christ.³³⁸ Ganger believes that the Old Testament contains many stories of individual leaders, but the New Testament introduces a new leadership style of team leadership, as demonstrated by Jesus with His disciples, and women and a missionary journey of Paul with women.

Jesus was an initiator of team or partnership ministries. He worked with His disciples both men and women, and also sent the Twelve and seventy other disciples out to proclaim the Gospel in pairs. He taught them to work in groups. This team leadership became the model for the New Testament church and it is a model that is needed today.³³⁹

Biblical Background of Team Leadership in the Old Testament

The creation narrative teaches that human life in every sphere can be fully lived only as male and female cooperate together.³⁴⁰ Emily Chong argues that in the Old Testament, Moses shared his duties with appointed officials and this was the beginning of team leadership. He appointed officials over thousands, hundreds, fifties and tens who were capable people to share his responsibility as a leader of Israel.³⁴¹ In the time of Judges, the Prophet Samuel governed the nation according to God's instruction together with the priests, king, and prophets in the partnership.³⁴²

³³⁸ Kenneth O. Ganger. *Team Leadership in Christian Ministry*. Chicago, IL: Moody Bible Institute. 1997. 12.

³³⁹ Ganger, 7.

³⁴⁰ Evans, 17.

³⁴¹ Emily Chong. *Namsunggwah Yosung, Hananyumui Patnuirosui Dongyoksa* (Men and Women, God's partners as a co-worker), in *Mokhwewa Sinhak* (Ministry and Theology). Seoul, Korea: Durano. (September: 2007). pp.196-205. 197.

³⁴² Deborah Menken Gill. "The Female Prophets: Gender and Leadership in the Biblical Tradition." Ph.D. dissertation Fuller Theological Seminary. 1991.pp.28-29.

In the team leadership ministry in the Old Testament period, women were not excluded. Rather, women and men worked together as partners. For instance, Deborah stands in partnership with Barak, Miriam with Moses led Israelites out of Egypt, Huldah declared the word of the Lord. In response to Huldah's oracle, the King Josiah led the people in an act of covenant renewal.³⁴³ Likewise Queen Esther had Mordechai who was her spiritual counterpart. She was instructed by Mordechai to risk her life for the sake of the people. If she does not take this risk, he says that another redeemer will come. Listening to Mordechai's counsel, she consciously rejected the comfort zone and saved her people. God amazingly used this team for His purpose.³⁴⁴

The creation narrative also teaches that women and men were created equally with shared responsibilities and the task of helping one another care for every living thing.³⁴⁵ If we believe that the creation narrative is true, then, women share with men the divine nature and responsibility advancing for the Kingdom of God.

Biblical Background of Team Leadership in the New Testament

The New Testament indicates that the gospel radically altered the position of women, elevating them to a partnership with men unparalleled in first-century society. The New Testament portrays women as full participants in Jesus' ministry from its beginning.³⁴⁶ Thus, Jesus was a forerunner of the team work, not only with men but also

³⁴³ Grenz, 71.

³⁴⁴ J. Zohara Meyerhoff Hieronimus. *Kabbalistic Teachings of the Female Prophets: The Seven Holy Women of Ancient Israel*. Rochester, Vermont: Inner Traditions. 2008. 336.

³⁴⁵ Ibid.,

³⁴⁶ Grenz, 78.

with women in partnership. Letty Russell describes partnership as *koinonia*: “a new focus of relationship in a common history of Jesus Christ that sets persons free for others.”³⁴⁷

Luke 8:2-3 refers to many women who itinerated with Jesus and the Twelve and supported them out of their own means. According to William Phipps, the reasons why the women accompanied Jesus was first, they performed their customary role of providing for the men. Second, they could function as evangelistic copartners.³⁴⁸

Clement also suggested that Jesus had partnership with women, saying, “It was through them (women) that the Lord’s teaching penetrated also the women’s quarters without any scandal being aroused.”³⁴⁹ Jesus showed us an example of partners who worked in collaboration and strengthened each others’ gifts and abilities.

Another teamwork model that Jesus started was when He sent out his Twelve disciples two by two (Mark 6:7), and seventy other disciples were sent two by two ahead of Him (Luke 10:1) into every city and province to preach the gospel. Jesus built a sense of teamwork and loyalty among this disparate group of twelve and seventy individuals and through their team work He turned the world upside down.³⁵⁰ That is why working with partners was one of the basic principles in the Christian mission movement.

In Romans 16, there is also evidence of a husband and wife team leadership in evangelism. Priscilla and Aquila were referred to by Paul as “fellow workers in Christ

³⁴⁷ Letty M. Russell. *The future of Partnership*. Philadelphia, Penn.: The Westminster Press. 1979.19.

³⁴⁸ William E. Phipps. *Was Jesus Married?: The Distortion of Sexuality in the Christian Tradition*. New York, N. Y.: Harper & Row Publishers. 1970. 101.

³⁴⁹ Clement of Alexandria, *Miscellanies* Book 3, chapter 6, no. 53. (<http://www.ccel.org/ccel/schaff>. Accessed in December 15, 2011)

³⁵⁰ Patrick Lencioni. “Reflections on Challenges The Process,” in *Christian Reflection on Leadership Challenge*. James M. Kouzes and Barry Z. Posner, ed. San Francisco, CA: Jossey-Bass. 2006. 87.

Jesus” and in charge of a church that met in their home (Rom.16:6; Acts18:2, 26; 1 Cor.16:19). For years they labored with Paul occasionally (Acts 18:2-19; Rom. 16:3-5), and they hosted a house church in both Rome and Corinth (Rom. 16:5; 1Cor. 16:19).³⁵¹

Another wife and husband, Andronicus and Junia were called “notable apostles” in Romans 16:7. With respect to Junia, one of the church fathers exclaimed: “How great was the devotion of this woman, that she should be even counted worthy of the appellation of apostle!”³⁵²

Mary Rose D’Angelo argues that not only a wife and a husband partnership existed, but also pairs of female workers characterized early Christianity’s leadership, such as Tryphaena and Tryphosa in Rom. 16:12 and Euodia and Syntyche in Phil. 4:2.³⁵³ The partnership of these women can best be understood as reflecting the early Christian practice of missionaries working as couples in the foreground.³⁵⁴

Partnership among Korean Evangelists

As shown earlier, when the first Protestant missionaries arrived in Korea in the late 19th century, they had little contact with Korean women who were secluded in their homes. The missionary women formed partnerships with newly converted Korean women to reach out to other Korean women who lived in seclusions. Bible women

³⁵¹ Dan Doriani. *Women and Ministry: What the Bible Teaches*. Wheaton, IL: Crossway Books, A Division of Good News Publishers. 2003.30.

³⁵² S. John Chrysostom. *Homilies on Romans: The Homilies of S. John Chrysostom, Archbishop of Constantinople*. Oxford, London: James Parker and Co. and Rivingtons. 1877. 489.

³⁵³ Mary Rose D. Angelo. “Women Partners in the New Testament,” in *Journal of Feminist Studies in Religion* 6, no.1 (September, 1990): pp. 65-86. 68.

³⁵⁴ *Ibid.*, 72.

traveled throughout Korea in teams, and there was some husband and wife team traveled together.

Harry. A. Rhodes and Archibald Campbell reported in their missionary records in 1902, “Mrs. Han, wife of Suh-In Kown, living in Jun-Ju, accompanied her husband on a difficulty evangelistic journey to Kyung-Gi province where she stayed for two months, teaching the Bible to women. She also acted as a bridge, creating ways for the residents to receive many forms of aid from foreign missionaries.”³⁵⁵ Another example of a Korean couple who worked in partnership for evangelism is Mrs. Kim, the wife of a book seller in Chungju who accompanied her husband on a difficult trip to Kangkey in 1902. She taught among the women there and in groups along the way, spending about two months on the trip, and doing her best to spread the gospel.³⁵⁶

The story of partnership in mission among Koreans is amazing. In 1907, the Korean Presbyterian Church assigned Pastor Gy-Poong Lee and his wife, one of the first ordained Korean pastors to serve as missionaries to Jeju Island, the most southern part of Korea.³⁵⁷ At that time Jeju Island was known as abroad, because it was far away and an isolated Island, and the culture, customs, and even language were completely different from mainland of Korea. The people had never heard of the Gospel. People in Jeju Island treated the Protestant missionaries as a western religion as they did Catholicism and were hostile and had animosity toward the missionary couple. While he and his wife were

³⁵⁵ Harry A. Rhodes and Archibald Campbell. *History of the Korean Mission: Presbyterian Church in U.S.A.* Seoul, Korea: Chosen Mission Presbyterian Church U.S.A. 1934. 334.

³⁵⁶ Ibid, 334.

³⁵⁷ Deahan JesugyoJangrhohwe (HapDong). *Chonghwe Backyeonsah* (The one hundred years history of the Korean Presbyterian Church general assembly). Seoul, Korea: Deahan Jesugyo Janrhohwe Chonghwe Publisher. 2006. 405

struggling to work there, members of *Yeochundohwe* (Women Evangelism Association) of Pyung Yang district collected funds and assigned Sun-Kwang Lee, a Bible woman, as a missionary to support the missionary couple.³⁵⁸ The record of *Chongwhe Backyeonsah* reports that Jeju mission was a great cooperative mission structure between the church and the Women Evangelism Association, and between Pastor Gy-Poong Lee and a Bible woman, Sun-Kwang Lee.³⁵⁹

Summary

God created men and women in His image and gave both of them equal right to rule over the earth. However, people and culture created a prejudice against women. With regard to gender issue, the majority of Korean Churches espouse a traditionalist model that upholds female submission and conventional gender roles which is rooted in a mixture of Confucian and evangelical conceptions of the ideal family and gender order.³⁶⁰ However, the Scripture contains absolute truths of a shared origin, a shared destiny, a shared tragedy and thus a shared responsibility of both women and men to make God's kingdom on the earth.

In the Old Testament times, women in the Israel's culture were subordinate to their husbands and of lower status than men because Israel was a patriarchal society. Thus, women were treated only as child-bearers and homemakers. However, God used

³⁵⁸ Ibid.,

³⁵⁹ Ibid., 412.

³⁶⁰ Kelly H. Chong, *Deliverance and Submission: Evangelical Women and the Negotiation of Patriarchy in South Korea*. Cambridge, MA: Harvard University Asia Center. 2008. 4.

remarkable women with their extraordinary power and authority given by God. They were raised up as leaders of the nations and became role-models for women leaders.

The New Testament indicates clearly that every Christian has God-given gifts to serve God and the people. Their gifts and roles are diverse in nature, but all have a common goal to build up the church of Christ. Jesus gave dignity and worth to the women he met. He broke Jewish traditions by teaching the women who followed him. After His resurrection, He showed himself first to a woman and told her to report His resurrection to his disciples.

From the time of the early church, women have been actively serving Christ and holding respected positions of leadership. Women were involved in the work of the early church together with men.

Today, many Christians believe that Paul reduced the status of women due to wrong Bible interpretation by male ministers' misunderstandings of Paul's writings. We have to consider Paul's situation which was influenced by many cultures around Israel. Paul states that God has placed gifted women as apostles, prophets, and teachers within the church (1 Cor. 12:28). Even he encouraged the members of the church in Rome to use these gifts in ministry, (Rom. 12:6-8). Regarding Paul's problematic passages in his letters to the churches, William Phipps was correct in saying, "As a product of the ancient Mediterranean world, Paul held that the wife's role should be subordinate to that of her husband. Yet as one who attempted to imitate Jesus, he believed that men and women should have equal status."³⁶¹

³⁶¹ William A. Phipps. *Was Jesus Married?: The distortion of sexuality in the Christian tradition*. New York, NY: Harper & Row Publishers. 1970. 114.

Chapter 5

Summation of Findings

Findings for Married Women Missionaries

This study of Korean married women missionaries' leadership practices attempts to understand their roles and status on the mission field. The complete research is based on questionnaires, personal interviews and direct participating observation in Davao City, Philippines.

Korean missionary work in Mindanao Island was begun by Kyung-Ae Kim, a single female *Jeondosa*,³⁶² from the Korean Presbyterian Church. She arrived in Davao City, Philippines in 1988. In January through March 2011, when this research was conducted, there were 89 Korean missionaries serving there. Of that number seven are unmarried females and the remaining 82 serve as married couples. These missionaries all belong to the Mindanao Korean Missionary Association. Missionaries who are not yet members of MKMA were not included as objects of research.

I distributed the questionnaires (see Appendix A) to 41 married women missionaries and collected 38 of them. I also distributed the questionnaires to 41 men missionaries, 32 of whom returned their responses. Seven out of single female missionaries filled out the questionnaires. I also personally interviewed 18 married women missionaries, several together with their husbands, and four single missionaries. This chapter synthesizes the key findings of the research in terms of women's role and status on the mission field.

³⁶² Female *Jeondosa* is seminary graduate, but cannot take an ordination process in Korean Presbyterian denomination. Their main tasks are to assist a senior pastor, to visit newcomers, absentees, and the sick etc.

General Information of Married Women Missionaries

The general information includes each missionary wife's ages, years of marriage, number of children and their ministry position in the church.

Ages

18.4 percent of the women are between 30 and 39 years of age, 52.6 percent are in the 40 to 49 age group. No one is under 30 years of age among the married missionary wives.

Table 3. Ages

	Responses	Percentage
30-39 years old	7	18.4
40-49 years old	20	52.6
Over 50 years old	11	28.9
Total	38	100.0

Number of years married

In general, children's ages vary in proportion to how long the couple has been married. Mothers' focus on caring for young children is understandable. 57.9 percent of women have been married less than 20 years. Most of their children are minors who need care and help from their mother. The remaining 42.1 percent have been married more than 20 years, and may have children attending colleges or university.

Table 4. Number of years married

	Response	Percentage
Less than 5 years	2	5.3
6-10 years	4	10.5
11-15 years	9	23.7
16-20 years	7	18.4
Over 20 years	16	42.1
Total	38	100.0

Number of Children³⁶³

57.9 percent respond that they have two children, 26.3 percent have three children, 13.3 percent have only one child, and 2.6 percent respond that have four or more children.

Table 5. Number of Children

	Response	Percentage
One	5	13.3
Two	22	57.9
Three	10	26.3
Four or more	1	2.6
Total	38	100.0

The ministry position of the women missionaries in the Korean church³⁶⁴

100.0 percent of the Korean missionary wives respond that they are lay people. This means that although 100.0 percent of the married women missionaries are lay people, most of them are also *Samonym*, if their husbands are ordained pastors or unordained missionaries.

³⁶³ A Korean mother's busyness at home depends upon how many children she and her husband have. This is because the most important role of a married woman in Korea is to raise the children, and no one else can substitute for the mother. Thus, the notion that says, "A mother is responsible for the well-being of her children's emotional and educational growth" is well known in the Korean society.

³⁶⁴ There is a role difference between a minister and a lay person in the church, and pastors' wives have a different role from that of other lay people in Korean churches. Most current surveys identify three major roles for the Korean pastor's wife: first, helping her husband's ministry behind the scenes, second, helping her husband's effectiveness in every area of his ministry, but subtly, and third, establishing the awareness that she is not a special being but an ordinary woman, a wife and mother who must keep balance and harmony between work and family (Gil-Won Song, *Samoui Simjang: Samoui phymungdun Gasuemeul Asibnikkah?*(The Heart of a Pastor's Wife: Do You Know Her Wounded Heart?) Seoul, Korea: Kyu Jang Publishing. 2001. 208-209 (Emily Chong, 200).

Table 6. The ministry position of the women missionaries in the Korean church

	Responses	Percentage
Layperson	38	100.0
Total	38	100.0

Educational and Career Background

The educational and career background includes women's academic background and job experiences before and after their marriage.

Educational background of the Korean missionary wives

In the late nineteenth- century, modern schools for girls were established by the Christian missionaries. Since then Korean girls have had an opportunity for education. As economic development proceeded and the living conditions of Koreans improved during the twentieth century, the educational attainment level of women increased. For instance, 99.5 percent of girls proceeded to high school after their middle school graduation, and 61.6 percent of them pursued university education. Thus, at the present, these educated women are working in various professional fields in Korea.³⁶⁵

Likewise, 68.4 percent of the married women missionaries graduated from university or vocational college, and 26.3 percent of women completed a master's degree. Their educational background shows that they are qualified to be leaders.

³⁶⁵ H. O. Kim. "Women's quality of life." *Women's Studies*, 5. 95-132. 1997. http://www.uni-leipzig.de/~erzwiss/mitarbeiter/hope_graff/online-publikationen/Asia%20Pacific%20Educational%20Review%20Revised.pdf (accessed December 21, 2011).

Table 7. Educational Background of the married women missionaries

	Response	Percentage
Vocational college	7	18.4
Bachelor's degree	19	50.0
Master's degree	10	26.3
Doctoral degree	1	2.6
Unanswered	1	2.6
Total	38	100.0

Occupational Experience before Marriage

84.2 percent of women respond that they had an experience of working outside home before the marriage, while 15.8 percent of women did not have a job outside their home. Their occupations were varied, such as teacher, tutor, a tailor, office secretary, *Jeondosa* in a local church, accountant, kindergarten teacher, office clerk, social worker, youth pastor, administrator of a mission agency, civil service personnel, nurse, and piano teacher. This indicates that they had a teaching or leading position and work experience with other people in a team or a group before their marriage.

Table 8. Occupational Experiences before their marriage

	Response	Percentage
Yes	32	84.2
No	6	15.8
Total	38	100.0

Occupational Experience after Marriage

How has their position changed since marriage? Is it still the same as before their marriage? This is important to know whether married women in Korea achieve or do not achieve equal status with men in career. Even though increasing numbers of married women work outside the home in the modernized Korean society, the dominant perception is that the husband is the “outside person,” the one whose employment provides the main source of economic support; the wife is the “inside person,” whose main responsibility is maintenance of the household.³⁶⁶ Therefore, women tend to leave their jobs when they are married. The result is that 52.6 percent of the Korean missionary wives continued to work after marriage however, 47.4 percent of them respond that they stopped working outside home after marriage.

Table 9. Occupational Experiences after their marriage

	Response	Percentage
Yes	20	52.6
No	18	47.4
Total	38	100.0

Reasons they Quit the Job after Marriage

The Korean missionary wives were asked the reasons for quitting their jobs after marriage. They were asked to respond to one of these categories. First it was on her own choice to quit. Second, she left her employment in order to be a loyal wife and daughter-in-law according to the Korean cultural tradition. Third, she quit to follow the tradition in Korean churches for a woman married to a minister. Only one (2.6 %) responded that she

³⁶⁶ Donald M. Seekins. “The Society and Its Environment,” in *South Korea: A Country Study*. Andrea Matles Savada and William Shaw, ed. Washington, D. C. Federal Research Division, Library of Congress. 1992. 107.

quit her job in order to follow the Korean tradition for wives, five (13.2%) indicate that their decision was based on the Korean Church tradition in which a pastor's wife is not to have a secular job. Twelve women (31.6%) stopped working by their own personal choice. Interestingly, twelve women (52.6 %) left this question unanswered.

Table 10. Reasons they quit the job after marriage

	Response	Percentage
By my choice	12	31.6
Following the Korean cultural tradition	1	2.6
Following the Korean Church tradition	5	13.2
Unanswered	20	52.6
Total	38	100.0

Personal Religious Background

The religious information inquired about how long they have been members of a local church, their conversion experience, their spiritual gifts, and what if any leadership position they held in the church before their marriage. In order to compare the married women's spiritual gifts, single woman's spiritual gifts are included.

Years as a church member

The total number of years of a church member ranged from 10 to over 20 years. Only 7.9 percent of them respond between 10 and 19 years, while 92.1 percent women respond that they have been church member for more than 20 years.

Table 11. Years as a church member

	Responses	Percentage
10-19 years	3	7.9
Over 20 years	35	92.1
Total	38	100.0

Conversion Experience

Among the thirty-eight Korean missionary wives, 97.4 percent report that they are born again Christians. However, one individual (2.6 %) responded that she is not sure whether she has been converted to Chris or not.

Table 12. Conversion experience

	Responses	Percentage
Yes	37	97.4
Not sure	1	2.6
Total	38	100.0

Spiritual Gifts of the Korean missionary wives

For leadership in the church, spiritual gifts are important. The women missionaries responded to multi-choices questions. As a result, 10.9 percent of the married women missionaries respond that they have the gift of leadership. A large percentage of the married women missionaries respond that they have spiritual gifts of serving others, such as hospitality, helps and mercy (16.8%) and exhortation/ advice (18.5%). Other spiritual gifts of the Korean missionary wives are evangelism (5.9%), intercessory prayer (14.3%), worship leader (5.0%), administration (5.0%), missionary work (13.4%), and music (10.1%).

Table 13. Spiritual gifts of married women missionaries (Multi-choice responses)

		Responses		Percentage of Cases
		Number	Percentage	
Spiritual Gifts	Evangelism	7	5.9	18.4
	Leadership	13	10.9	34.2
	Social services	20	16.9	52.6
	Intercessory prayer	17	14.3	44.7
	Worship leader	6	5.0	15.8
	Administration	6	5.0	15.8
	Exhortation/advice	22	18.5	57.9
	Missionary Work	16	13.4	42.1
	Music	12	10.1	31.6
Total		119	100.0	313.2

Leadership Position in the church before marriage

The Korean missionary wives were asked to select multi-choice responses to describe their leadership position in the church before marriage. They were Sunday school teachers (41.9%), choir members (32.4%), accompanists (10.8%), women *Jeondosa* (5.4%), lay leaders (8.1%) and other unspecified ministry (1.4%).

Table 14. Leadership position in the church before marriage (Multi-choice responses)

		Response		Percentage of Cases
		Number	Percentage	
Ministry positions	Sunday School teacher	31	41.9	86.1
	Choir member	24	32.4	66.7
	Accompanist	8	10.8	22.2
	Women <i>Jeondosa</i>	4	5.4	11.1
	Lay leader	6	8.1	16.7
	Other ministry	1	1.4	2.8
Total		74	100.0	205.6

Personal Vocational Calling to Cross-cultural Mission

The information in this section includes personal calling, missionary training, period of missionary service and how long they expect to continue on the mission field.

Personal Calling to Cross-cultural Mission

13.2 percent of the Korean missionary wives had no personal calling from God to cross-cultural mission, but they agreed to follow their husbands' calling; 34.2 percent responded that they already had a missionary calling before marriage. 50.5 percent had no missionary calling before marriage but after marriage they realized that they were called to cross-cultural mission. In other words, when they arrived on the mission field and began to support their husbands' cross-cultural mission, they sensed that they were also called to cross-cultural mission.

Table 15. Personal Calling to Cross-cultural Mission

	Responses	Percentage
No calling but followed husband's calling	5	13.2
Had a calling before marriage	13	34.2
No calling before, but after marriage	19	50.5
Unanswered	1	2.6
Total	38	100.0

Missionary Training

92.1 percent of missionary couples received missionary training. 5.3 percent of the couples said that only the husband received training. One couple responded that neither husband nor wife received any missionary training.

Table 16. Missionary training.

	Responses	Percentage
Both husband and wife received	35	92.1
Only husband received	2	5.3
Neither received	1	2.6
Total	38	100.0

Working period on the Mission Field

In terms of the years of cross-cultural mission work, 39.5 percent have been working less than five years, 15.8 percent for six to nine years, 10.5 percent for 10 to 14 years, 23.7 percent for 15 to 19 years and 10.5 percent for more than 20 years. As to the length of one “term” of service, most denominations and sending agencies of the Korean Church offer every missionary a sabbatical year after every four years of serving on the mission field.

Table 17. Working period on the Mission Field

	Responses	Percentage
Less than 5 years	15	39.5
6-9 years	6	15.8
10-14 years	4	10.5
15-19 years	9	23.7
Over 20 years	4	10.5
Total	38	100.0

Planned period of future cross-cultural mission

13.2 percent responded they intend to stay five years more, 42.1 percent responded ten years more, and 36.8 percent responded that they plan to continue working

indefinitely on the mission field. However, 7.9 percent did not respond about the planned period of future cross-cultural mission.

Table 18. Planned period for the future cross-cultural mission

	Reponses	Percentage
Five years more	5	13.2
Ten years more	16	42.1
Indefinitely	14	36.8
Unanswered	3	7.9
Total	38	100.0

Roles and Status of the Korean missionary wives

The information of the roles and status of the Korean missionary wives on the mission field includes the title by which the sending church and congregation call the missionary wives, their level of satisfaction in the limited role of wife and mother according to their title by which others call them, their primary work, their “wifestyle”, their personal identity, and their highest priority mission-related work at the present time.

A title of the Korean Missionary wives being called by the send church and congregation in Korea?³⁶⁷

44.7 percent of the Korean missionary wives were still being called *Samonym* by their senior pastors and the congregations of the sending church in Korea, just like they

³⁶⁷ How Korean person is addressed by others determines his or her identity. Married women missionaries play several roles, as wife, mother, supporter of her husband, and as a married woman missionary on the mission field. Their status may differ according to how others perceive their identity. Identity is “people’s concepts of who they are, of what sort of people they are, and how they relate to others.” (Michael Hogg and Dominic Abrams. *Social Identifications: A Social Psychology of Intergroup Relations and Group Processes*. London: Routledge. 1988. 2). Thus, in the sense of personal identity, how a person is defined by others is important because their identification greatly influences how they are expected to talk and behave in their social relations with others.

were called in the church in Korea. On the other hand, 50.0 percent of them are being called a missionary, and 7.0 percent of the respondents were unanswered.

Table 19. A title of the Korean missionary wives called by their sending church and congregations.

	Responses	Percentage
<i>Samo</i>	17	44.7
Missionary	19	50.0
Unanswered	2	7.0
Total	38	100.0

Sense of satisfaction with the role of *Samo*, just doing the limited role of a mother and wife on the mission field³⁶⁸

42.1 percent of the married women missionaries responded that they are satisfied with their role as a wife and mother. 18.4 percent responded that they are not satisfied in the *Samo*'s role, 39.9 percent made no response.

Table 20. A sense of satisfaction with the role as *Samo*, just doing limited role of a mother and wife on the mission field.

	Responses	Percentage
Yes	16	42.1
No	7	18.4
Unanswered	15	39.5
Total	38	100.0

³⁶⁸ As I mentioned several times in chapter 2, the role of pastor's wife in the Korean Church limited them to roles of a mother and a wife within the church. Thus, this question asks about their sense of satisfaction which is being called as *Samonym* and only playing the role of pastor's wife, not as a missionary.

Highest priority roles at the present time

39.5 percent of the Korean missionary wives responded that their highest priority at the present time is child-raising, and 39.5 percent said that supporting their husband's ministry is their highest priority. 7.9 percent responded that being a homemaker is their highest priority, and other 7.9 percent of them said that their highest priority at the present time is language learning, and 5.2 percent did not respond.

Table 21. The first priority roles at the present time.

	Responses	Percentage
Raising child/children	15	39.5
Homemaking	3	7.9
Supporting husband's ministry	15	39.5
Language learning	3	7.9
Unanswered	2	5.2
Total	38	100.0

Self-understanding of the primary role of the Korean missionary wives

47.4 percent of them responded that their primary role is to support their husbands' ministry, while 31.6 percent regarded child-raising a most important for them. On the other hand, 15.8 percent of the married women missionaries responded that their primary role is to do their own missionary work, and 5.3 percent say that homemaking is their primary role.

Table 22. Self-understanding of the primary role of the Korean missionary wives

	Responses	Percentage
Child-raising	12	31.6
Homemaking	2	5.3
Supporting the husband's ministry	18	47.4
Direct involvement in mission work	6	15.8
Total	38	100.0

One's own "Wifestyle"³⁶⁹ on the mission filed

This question was to analyze their wifestyle by themselves. 63.2 percent of the Korean missionary wives responded that they are team workers with their husbands, 23.7 percent are supporters, 2.3 percent of them regarded themselves as parallel workers, and 5.3 percent regarded themselves as homemakers.

Table 23. "Wifestyle" of Oneself on the mission filed

	Responses	Percentage
A homemaker	2	5.3
A supporter	9	23.7
A team worker	24	63.2
A parallel worker	3	7.9
Total	38	100.0

Self-understanding of their status of the Korean missionary wives

89.5 percent of respondents considered themselves to be a married woman missionary, while only 10.4 percent of respondents answered that they are missionary wives.

Table 24. Self-understanding of their status of the Korean missionary wives

	Responses	Percentage
A missionary wife	4	10.5
A married woman missionary	34	89.5
Total	38	100.0

³⁶⁹ Joyce Bowers speaks of four "wifestyle" applying to cross-cultural wives in order to describe their roles. They are (1) homemaker, (2) Background supporter, (3) teamworker, and (4) parallel worker. Bower defines homemaker as a full-time wife and mother whose main focus is on the home and the support and nurture of her family. Background supporter as to support her husband in his work. as a teamworker, her main focus is on a team ministry with her husband and both work full-time. Parallel worker means that she sees her missionary role as distinct from her husband's role. (Patrick Lai. *Tentmaking: The Life and Work of Business as Missions*. Colorado Springs, CO: Authentic media. 2005. 274).

Leadership Practices of the Korean missionary wives in partnership with their husbands

The information of leadership practices in partnership with their husbands includes whether they have an opportunity to copartner with their husbands as a team or not, the reasons for not cooperating with their husbands on the mission work, the willingness to cooperate with their husbands, and what kind of work they prefer to do.

Opportunities in cooperation with the husbands on mission work as a team

76.3 percent responded that they have an opportunity to participate in the mission work together with their husbands, and 23.7 percent responded that they have no opportunity to participate in the mission work.

Table 25. Opportunities in cooperation with the husbands on mission work as a team

	Responses	Percentage
Yes	29	76.3
No	9	23.7
Total	38	100.0

Reasons for not joining their husbands as a team

23.7 percent of the Korean missionary wives who have no opportunity to join in their husbands on the mission work responded that their children are still young and need a mother at home, 7.9 percent responded that they are not qualified to join in the mission work, and 15.8 percent responded that they have a language problem. To 52.6 percent, this question was not applicable because they have an opportunity to join in mission work.

Table 26. Reasons for not join the husbands as a team

	Responses	Percentage
Children are young and need mother at home	9	23.7
Insufficiency of ability	3	7.9
Language problem	6	15.8
Not applicable	20	52.6
Total	38	100.0

Willingness to join the husbands as a team

92.1 percent of the Korean missionary wives responded that they are willing to join their husbands in the mission work as a team; 2.6 percent responded that she does not want to join her husband in mission; another 2.6 percent responded that she is uncertain; and rest of the 2.6 percent remains unanswered.

Table 27. Willingness to join the husbands as a team

	Responses	Percentage
Yes, I am willing	35	92.1
No, I am not	1	2.6
Uncertain	1	2.6
Unanswered	1	2.6
Total	38	100.0

Preferred Mission Work for married women missionaries to do with their husbands as a team

18.6 percent of the Korean missionary wives preferred to do church planting, 18.6 percent preferred to lead a Bible study group. 15.7 percent responded that they prefer to establish kindergarten or nursery, 15.7 percent opted for personal evangelism. 11.8 percent of respondents preferred to do music ministry, 8.8 percent preferred to teach

at the seminary their husbands have established, and 4.9 percent preferred in medical care for indigenous people. The remaining 5.9 percent included preferences for discipleship training, teaching at the local school, counseling for the local church members, hospitality service, teaching missionary kids, feeding program, and leadership training.

Table 28. Preferred Mission work to do with their husbands (Multi-choice responses)

		Responses		Percent of Cases
		Number	Percent	
Preferring Work	Personal evangelism	16	15.7	47.1
	Kindergarten/nursery	16	15.7	47.1
	Bible study group	19	18.6	55.9
	Nursing care/medical care	5	4.9	14.7
	Music ministry	12	11.8	35.3
	Church planting	19	18.6	55.9
	Seminary teaching	9	8.8	26.5
	Others	6	5.9	17.6
Total		102	100.0	300.0

Summary

The Korean missionary wives in Davao City, Philippines, responded sincerely to the questionnaires in terms of their general information, educational and career background, personal religious background, vocational calling to cross-cultural mission, roles and status of the Korean missionary wives, and their missionary roles. A summary of the findings is as follows.

In terms of their general information, all are over the age of 30 with the majority (52.6 percent) being between the ages of 40 and 49, and more than one-fourth (28.9 percent) are over 50 years of age. The lengths of their marriages varied from less than

five years to more than 20 years. Only two couples (5.3 percent) had been married for less than five years. Four (10.5 percent) had been married for six to ten years; Nine (23.7 percent) had been married for 11 to 15 years, and seven had been married for 16 to 20 years, with sixteen couples (42.1 percent) having been married for more than 20 years. In these cases the wife and husband know each other very well and recognize each other's spiritual gifts and talents, and these couples may have grown children. The majority of the couples have two or three children, five have only one child, and one couple had four or more children. The longevity of their marriages and presence of children indicates that many Korean missionary couples have a stable marital relationship.

The educational experiences of the married women missionaries are at a high level. One-half (50%) have a bachelor's degree, more than one-fourth (26.3 %) have a master's degree, and one (2.6 %) has an earned doctoral degree. Consistent with their academic achievement, the majority (84.2 %) had jobs outside the home before they were married. Working outside the home exposes women to a different environment than the one had under the protection of their parents, siblings, relatives and friends. They may have experienced many things in the work place which they could not learn from family or school, such as mature inter-personal relationships, responsibilities, harmonies, co-operation, leadership, and humility. However, more than one-half (52.6 %) of them quit their jobs after their marriage. When asked to explain why they quit their job after marriage, twelve (31.6 %) responded that they did so as a personal choice, and five (13.2 %) followed the Korean Church tradition in which a pastor's wife cannot have a secular job outside home or even take an active role in the church. This Korean church

tradition does not consider the women's intellectual ability and how her talents could contribute to societies as well as to the church.

In terms of their personal religious background, the vast majority (97.4 %) affirms their own conversion experience, and most (92.1 %) have been church members for more than 20 years, and the rest (7.9 %) for 10 to 19 years. The Korean missionary wives seem to be very devoted, mature Christians, and they are aware of their spiritual gifts for serving God and the people around them. Their self-acknowledged gifts include exhortation/advice (18.5%), social services (16.9%), intercessory prayer (14.3%), missionary work (13.4%), and leadership (10.9%). Some discovered their God-given gifts on the mission field. With these spiritual gifts, they are potential spiritual leaders. Korean missionary wives' spiritual gifts should be utilized to build the Kingdom of God on the mission field. They have experience as Sunday school teachers (41.9%), choir members (32.4%), accompanists (10.8%), and women *Jeondosa* (5.4%).

A clear personal calling to cross-cultural mission is important for married women to build a firm identity as a missionary. Over one-half (50.5 %) of the Korean missionary wives responded that they had no personal calling to cross-cultural mission before their marriage, but felt a missionary calling after their marriage. A few received their call while they supported their husbands on the mission field. In contrast, 34.2 percent had a missionary calling during their college years. 13.2 percent had no calling but agreed to follow their husbands who wanted to become cross-cultural missionaries. The majority (92.1 %) of them received missionary training together with their husbands in order to prepare for doing missionary work. Among the Korean missionary wives, more than one-third (39.5 %) have been living less than five years on the mission field. These women

may still be in the stage of adjustment physically, psychologically, emotionally and spiritually. Almost one-fourth (23.7 %) of them have lived on the mission field for 15 years to 19 years. They have become familiar with the environment, culture, and people in the host country. Most anticipate extended missionary service among the Filipino people. 42.1 percent said that they want to serve for an additional 10 years, and 36.8 percent said that they expect to live for many more years doing cross-cultural mission in the Philippines. A long-term mission plan for making the wives complete partners with their husbands is needed.

In terms of the roles and status of the Korean missionary wives, almost half (44.7 %) of them responded that they are still being called as *Samonym* by their sending church ministers and congregations, just like they were in Korea; some of the Filipinos have also learned to call them “*Samonym*.” One-half (50.0 %) are being called “missionary”. In Korea, *Samonym* cannot be involved in church activities, but missionary wives on the mission field should not follow the same pattern. However, almost one –half (47.4 %) of Korean missionary wives responded that their primary role is to support their husbands’ mission; nearly one-third (31. 6 %) said that it is child-raising, and less than one-sixth (15.8 %) are doing their own mission work. When they were requested to classify their “wifestyle” on the mission field, they responded as follows: homemaker (5.3%), team worker (63.2%), supporter (23.7%), and parallel worker (7.9%). Although they evaluate their wifestyle according to their roles, their self-understanding about their status is that the majority (89.5 %) consider themselves as married women missionaries, but a few (10.5 %) consider themselves to be missionary wives.

Every Korean missionary wife has her own calling whether she is a homemaker, a supporter, a teamworker or a parallel worker. No one can be blamed for their wifestyle on the mission field. Because at least some part, they support their husbands in mission as well as doing domestic duties. However, Herbert Kane insists that the roles of missionary wives on the mission field differ from the roles of the pastors' wives in their own country. Because they are full members of the mission and are expected to make their full contribution. It is understandable while they have small children to care for, they must of necessity give some time to them, but that is not their prime occupation.³⁷⁰ The married women missionaries, unlike the pastors' wives in the home country, have more opportunities to work closely with their husbands. Kane believes that a husband and a wife are both full-time missionaries and should engage in mission work whether a partner or a parallel worker.³⁷¹

Regarding partnership with their husbands, most (76.3 %) responded that they work as their husband's partner, but some (23.7 %) have not participated in missionary work with their husbands. The reasons for non-participation are that their children are still young and need their mother's care at home (23.7%), that they have insufficient of language skill (15.8%), and that they lack needed missionary abilities (7.9%). Nevertheless, 92.1 percent of the Korean missionary wives are eager to be directly involved in work. Their areas of interest are church planting project (18.8%), Bible study group for indigenous people (18.6%), kindergarten or nursery for the children (15.7%), personal evangelism (15.7%), music ministry (11.8%), and seminary teaching (8.8%).

³⁷⁰ J. Herbert Kane. *Life and Work on the Mission Field*. Grand Rapids, Michigan: Baker Book House. 1980. 161.

³⁷¹ *Ibid.*, 162.

The Korean missionary wives understand that God's original and best plan for the marriage relationship is partnership in which a man and a woman work together as a team of equals. However, because of a lack of opportunities to work in these areas on the mission field, they feel insecure and inadequate. In fact, when their husbands are away from home for missionary work, attending meetings and raising funds in Korea, or leading seminars for local pastors and church lay leaders in other provinces; the wives take responsibility in their husband's absence whether requested to do it or not. They assume leadership roles until the husbands come back.

The role of many Korean missionary wives is basically the same as that of the pastor's wife in Korea. Moreover, when they have Korean guests from their sending church or short-term mission trip teams, married women missionaries used to behave as if they are just *Samo* but not as a missionary. However, a large percent of them identify themselves as a married woman missionary because they have a missionary calling, too. Their self-understanding is that husband and wife both were given the responsibility for carrying out God's purposes on earth. They should not have to wait until their children are grown up and do not need their mother's care to be involved in ministry. However some of them said that although they are willing to join in the missionary work, they have lost their self-confidence to be leaders. Thus, the Korean missionary wives need to be encouraged by their husbands to develop their leadership abilities. Their husbands should recognize that their wives are also called as missionaries and should challenge them to use their spiritual gifts for missionary work. Therefore, the men missionaries' perspective of their wives' role and status is described

Findings for Men Missionaries

There are 41 Korean men missionaries on the list of Mindanao Korean Missionary Association, Davao City, Philippines. I distributed the questionnaires (see Appendix B) to all of them, and collected 32 copies, and thus, this finding is based on the responses 32 Korean men missionaries.

Korean Men Missionaries' Perspective for their Wives as a Partner Missionary

A Christian husband and wife are not only partners in marriage, but also committed to fulfill God's commandment. Genesis 1 and 2 clearly describe that in marriage two persons commit to become as one, and thus both are commanded equally to accomplish their calls given by God. Therefore, the value that husbands place on their wives role in mission ministry is very important in shaping how the wife manages her family and home and takes on missionary work responsibilities. Husbands' perspective on this issue has significant influence on their wives' participation in mission.

Information relating to Korean men missionaries' perspective on their wives includes their age, ministry position in Korean church, awareness of the wives' missionary calling, the indigenous understanding of the Korean missionary wives' status, primary role of wives on the mission field, status of the wives on the mission field, sharing of the matters that happens outside the home, perception of their wives as a partner in mission work, and husbands' willingness to share parental responsibilities of child-care.

Age

43.8 percent the Korean men missionaries belong to the age group of the over fifty years old, 40.6 percent are in between forty to forty-nine years old, and 15.6 percent are from thirty to thirty- nine years old.

Table 29. Age

	Responses	Percentage
30-39 years old	5	15.6
40-49 years old	13	40.6
Over 50 years old	14	43.8
Total	32	100.0

Ministry position in Korean church

84.4 percent responded that they are ordained ministers, and 15.6 percent are lay persons. In fact, the Korean Churches prefer to send the ordained ministers to the cross-cultural mission. The Korean Churches think that the most important thing for the missionaries to do is to spread the Gospel and lead worship services among the people. Therefore, the ordained ministers are those who have graduated from seminary and thus they are qualified to perform the communion service, baptism and benediction.

Table 30. Ministry position in Korean church

	Responses	Percentage
Ordained minister	27	84.4
Laity	5	15.6
Total	32	100.0

Awareness of their wives' missionary calling

59.4 percent of the Korean men missionaries responded that their wives are called to cross-cultural mission, and 37.5 percent said that their wives are not called but realize their husbands' call and agreed with the husbands coming to the mission field.

Table 31. Awareness of their wives' missionary calling

	Responses	Percentage
She has a calling	19	59.4
She does not have a calling	12	37.5
Unanswered	1	3.1
Total	32	100.0

Indigenous understanding of the Korean missionary wives' status

71.9 percent responded that the indigenous people recognize the Korean missionary wives as a mission partner, and 15.6 percent respond as a supporter, and 6.3 percent respond that they are missionary wives.

Table 32. Indigenous understanding of the Korean missionary wives' status

	Responses	Percentage
Mission partner	23	71.9
Supporter	5	15.6
Wife	2	6.3
Unanswered	2	6.3
Total	32	100.0

Primary role of wives on the mission field

50.0 percent of missionary husbands respond that their wife's primary role is child-raising. 28.1 percent respond that it is supporting her husband work, 9.4 percent are willing for her to be involved in her own mission work, and 9.4 percent respond that all

of those roles i.e., child-raising, support husband, having a ministry of her own, should be balanced. 3.1 percent did not respond.

Table 33. Primary roles of wives on the mission field

	Response	Percentage
Child-raising	16	50.0
Supporting husband's work	9	28.1
Own mission work	3	9.4
Others	3	9.4
Unanswered	1	3.1
Total	32	100.0

Status of the wives on the mission field

Interestingly, 53.1 percent of the married men missionaries left this unanswered, 43.8 percent responded that their wives are missionaries who are married. Only 3.1 percent responds that she is a missionary wife. According to the responses, the men's views of their wives are different from the way married women missionaries see themselves.

Table 34. Status of the wives on the mission field

	Response	Percentage
Missionary wife	1	3.1
Married woman missionary	14	43.8
Unanswered	17	53.1
Total	32	100.0

Sharing about concerns outside the home

62.5 percent of the Korean men missionaries respond that they share with their wives everything that happens outside the home, while 34.4 percent respond that they share only what is necessary for their wives to know. 3.1 percent respond that he shares only a part of the things that happens outside the home.

Table 35. Sharing of the matters that happen outside the home

	Response	Percentage
Shares everything with wife	20	62.5
Share whatever is needed	11	34.4
Not all, but a part	1	3.1
Total	32	100.0

Perception of their wife as a partner in mission work

96.9 percent of married missionary men responded that their wives are mission partners, while 3.1 did not respond.

Table 36. Perception of wives as a partner in mission work

	Response	Percentage
Yes, she is a partner in mission.	31	96.9
Unanswered	1	3.1
Total	32	100.0

Husbands' willingness to share the parental responsibility of child-raising and housework

90.6 percent of the Korean missionary husbands responded that they are willing to share the responsibility of child-care and the house work with their wives to help them

carry out their own mission work. However, 6.3 percent responded that they would never think of sharing parental responsibility with their wives, and 3.1 percent remained unanswered.

Table 37. Husbands' willingness to share parental responsibility of child- raising and housework

	Response	Percentage
Yes, I will	29	90.6
Never think of it	2	6.3
Unanswered	1	3.1
Total	32	100.0

Summary

The missionaries are those who are called to, and engage in the full- time activities of cross-cultural mission. Korean men missionaries immediately begin their mission work as soon as they arrive on the mission field. In contrast, their wives first and foremost responsibility is to help their families settle down and their children adjust quickly in the hosting culture. Thus, they are sometimes limited in their opportunities to begin their missionary work. In this situation, their husbands' perspective regarding their wives' role and status on the mission field is very influential in forming their wives' identity as a missionary.

The Korean men missionaries know whether their wives have a missionary calling (59.4%) or not (37.5%). However, their responses for the question of their wives' status on the mission field are ambiguous. 53.1 percent of husbands were unanswered whether their wives are a married women missionaries or missionary wives. 43.8 percent respond that their wives are married women missionaries.

The Korean men missionaries know that the indigenous people recognize their wives as a mission partner (71.9%), husband's supporter (15.6%), and missionary wives (6.3%). Their own thoughts about their wives are also as a mission partner (96.8%). Nevertheless, the Korean missionary wives are still expected to practice the roles of child-raising (50.5%), and support their husbands' ministry. That is why, one of the single women missionaries said, "The indigenous people call Korean married women missionaries as a ma'am, not as a missionary is considerable matter."³⁷²

The missionary husband and his wife are partners, not only in living together but also in carrying out God's calling. It must differ from their relationship as pastors to their wives in the home country. Thus, sharing of matters that happened outside the home is essential. Because many Korean men missionaries have their mission works in other provinces, they need to travel or stay there during the weekend. Then their wives stay at home with their children. The wives do not know much about what is going on in the place of their husbands' ministry or about the people with whom their husbands work.

As a matter of fact, when I was interviewing one missionary husband with his wife and another couple, he told me that he usually shares with his wife only 20% of what happens in his ministry. The reason is that if his wife knows everything that happens, she will worry about him. However, several missionary wives said that as wives, they really want to know everything their husbands are facing, so that they can pray for them. 37.5 percent of married women missionaries do not know fully what is going on in their husband's ministry. This situation is the same as for pastors' wives in the church in Korea,

³⁷² The quotation is from an interview by Elizabeth Kim. There are several meanings of the term "Madam or Ma'am" in English, is a polite title used for women which is the equivalent of Mrs. or Ms and also another meaning in English is the wife of a holder of a non-British hereditary knighthood such as the German or Austrian Ritter. In military and police usage, ma'am is commonly used to address female officers of the rank of inspector and above in British police forces and female Commissioned Officers and Warrant Officers in the British Armed Forces. (<http://en.wikipedia.org>. Accessed April 1, 2012)

and this is reflected by popular saying, “Men should not speak about domestic matters, and women should not speak about outside matters.”

It is very encouraging that the husbands are willing to share the parental responsibility of child-care and house work in order to help their wives fulfill their roles as missionaries (90.6%). In this regard, Barton says it well, “Raising children is not women’s work, it is kingdom work that is worthy of the best a husband and a wife have to offer.”³⁷³

It is true that the married women missionaries’ opportunities are a bit limited due to their typical roles as a mother and wife. However, in order to make a healthy relationship between a wife and a husband for fulfilling each one’s calling, the missionary husbands need to pay more attention to their wives’ calling as a missionary.

Findings for Single Women Missionaries

The first Korean single woman missionary arrived in Davao City, Philippines in 1988, and the second single woman missionary came to Kidapawan City in 1998. Now there are seven single women missionaries in Davao City. The number of the single women missionaries on Mindanao Island may be less than in Luzon Island, Philippines, possibly because of the insecure and unstable environment of the Mindanao Island.

Most single women missionaries are full-time missionaries are involved in full time missionary service as soon as they arrive on the mission field. I collected the seven questionnaires from the seven single women missionaries, and following information is based on their responses.

³⁷³ Ruth Haley Barton. *Equal To The Task: Men & Women In Partnership*. Downers Grove, IL: InterVarsity Press. 1998. 179.

Age

42.9 percent are over fifty, 28.6 percent are in their forties, 14.3 percent is in her thirties, and 14.3 percent is less than thirty. Thus, the ages of the single women missionaries are balanced in all generations from their twenties to over fifty.

Table 38. Age

	Responses	Percentage
Less than 30 year old	1	14.3
30-39 years old	1	14.3
40-49 years old	2	28.6
Over 50 years old	3	42.9
Total	7	100.0

Educational Background

57.1 percent of the single women missionaries graduated from collages, 28.6 percent respond that they achieved a master's degree, and 14.3 percent completed their vocational collage for two years. According to their responses, all of them have a higher educational background.

Table 39. Educational background

	Responses	Percentage
Vocational collage	1	14.3
Bachelor degree	4	57.1
Master degree	2	28.6
Total	7	100.0

Length of missionary work on the mission field

28.6 percent have been served for less than five years, 28.6 percent have served for five years to nine years, another 28.6 percent have served for ten years to fourteen years, and 14.3 percent have been for more than twenty years on the mission field.

The result of the single women missionaries' responses is very interesting. Three sets of two persons have the same length of living in Davao City. According to my observation, a single woman does not come by herself but comes with a young sister, or friend to work as a team or a partner. They live, work, and pray together and travel together wherever they go. However, the missionary who has served for more than twenty years has been by herself for twenty-five years.

Table 40. Length of missionary work on the mission field.

	Responses	Percentage
Less than 5 years	2	28.6
5-9 years	2	28.6
10-14 years	2	28.6
Over 20 years	1	14.3
Total	7	100.0

Status in the ministry

Among seven single women missionaries, 57.1 percent are lay persons, 28.6 percent of them are ordained ministers, and 14.3 percent is an un-ordained woman *Jeondosa*. Because of their status in ministry, although all of them are in full-time leadership position, only the ordained ministers can perform communion service, baptism, and benediction at the local church that they established.

Table 41. Status in the ministry

	Responses	Percentage
Ordained minister	2	28.6
Un-ordained <i>Jeondosa</i>	1	14.3
Laity	4	57.1
Total	7	100.0

Spiritual gifts

Compared to the spiritual gifts of the Korean missionary wives, 16.7 percent of the single woman missionaries respond that they have a leadership gift. However, a large percentage of the single female missionaries respond in four ways: exhortation/ advice (16.7%) and missionary work (16.7%), and worship leader (16.7%). Other spiritual gifts of the single women missionaries are evangelism (5.6%), social services (5.6%), intercessory prayer (11.1%), administration (2.8%), music (2.8%) and healing (5.6%).

The spiritual gifts of the Korean missionary wives converge on the social service and exhortation/advice, however, single women missionaries' spiritual gifts are highly converged on exhortation/advice, leadership, missionary work, and worship leader.

Table 42. Spiritual gifts of single women missionaries (Multi-choice responses)

		Responses		Percentage of Cases
		Number	Percentage	
Spiritual Gifts	Evangelism	2	5.6	28.6
	Leadership	6	16.7	85.7
	Social services	2	5.6	28.6
	Intercessory prayer	4	11.1	57.1
	Worship leader	6	16.7	85.7
	Administration	1	2.8	14.3
	Exhortation/advice	6	16.7	85.7
	Missionary Work	6	16.7	85.7
	Music	1	2.8	14.3
	Others (Healing)	2	5.6	28.6
Total		36	100.0	514.3

Main mission works

The single women missionaries were requested to choose their mission work. 26.1 percent of them responded that their main mission work is evangelism, another 26.1 percent of them are doing local church ministry, 21.8 percent focus on church planting, they also do educational mission (4.3%), teaching ministry (8.7%), scholarships (8.7%), and feeding program (4.3%).

Table 43. Main mission works (Multi-responses)

		Responses		Percentage of Cases
		Number(s)	Percentage	
Main mission works	Evangelism	6	26.1	85.7
	Church planting	5	21.8	71.4
	Local church ministry	6	26.1	85.7
	Educational mission	1	4.3	14.3
	Teaching ministry	2	8.7	28.6
	Scholarships	2	8.7	28.6
	Feeding program	1	4.3	14.3
Total		23	100.0	328.6

Difficulties experienced on the mission field

What are the difficulties that the single women missionaries experience in Davao City, Philippines. 33.3 percent of them express difficulty in adjusting to the culture of the host country, 25.0 percent responded that they have difficulty with the local endemic diseases, 16.7 percent of them responded that they lack of spiritual support, 16.6 percent of the single women missionary have financial difficulties, and 8.3 percent said they have difficulty in their relationships with other missionaries. The difficulties of the single women missionaries might not be different from the married women missionaries.

However, a woman missionary, Kwang-Sun Song in Indonesia points out that though a single woman missionary works the same mission work in equal capacity with men missionaries, they are very often treated as supporters but not as leaders. Because of their singleness and gender, they are also assigned a lower status and less support by the sending churches in Korea.

Table 44. Difficulties experienced on the mission field (Multi-responses)

		Responses		Percentage of Cases
		Number	Percentage	
Experienced difficulties	Financial difficulties	2	16.6	28.6
	Local culture adjustment	4	33.3	57.1
	Endemic diseases	3	25.0	42.9
	Lack of spiritual support	2	16.7	28.6
	Relationship with other missionaries	1	8.3	14.3
Total		12	100.0	171.5

Summary

Single women missionaries are more flexible and free to participants in the mission work with the men missionaries than their married counterpart. If they want, they can work for twenty-four hours a day, and focus on the mission work with wholeheartedness and passion. Thus, the seven single women missionaries in Davao City are involved in full-time missionary work. They are often involved in more than one ministry at the same time. For example, one single missionary started personal evangelism among the local people expecting them to attend the local church, but they did not. She began a local church ministry at home. However, as an increasing number of people joined the new group, she soon realized the need of a church building. Then she

came to understand that the church leaders were needed to help the worship services. She wanted to help some of the potential leaders with their higher education, and she granted some local students scholarships to study at the high school or the collage to train them as local church leaders. Single women missionaries sometime have greater opportunities for missionary service because of their singleness. They have roles and status that are relatively more fulfilling in terms of their work within the mission. They use their spiritual gifts and abilities any time to make their particular contribution to the mission.

The difficulties which they have experienced on the mission field include adjusting to the local culture (33.3%). It is not easy to adjust to a host culture with different weather, foods, customs, housing, people's behavior and attitudes, and language than their own. Because of the unfamiliar and contaminated hygiene, they might be easily exposed to endemic diseases (25.0%). They also have the difficulty of loneliness without a family. Although the single women missionaries have fellowship with the married women missionaries, they found that the topics of the married women missionaries are always related to their child-raising, children's education and husbands' ministry. There was no common ground to share between the single women missionaries and the married women missionaries, so their relationship and fellowship grew distant. However, the seven single women missionaries have a good relationship with each other due to the small numbers of the single women missionary community in Davao City. They have their own single missionary association to share and network with each other for news, information, prayer and fellowship.

Another difficulty is related to their ordination status. Five of them are un-ordained missionaries. They cannot perform the baptism ceremony, nor communion

service; they even cannot give the congregations benediction. This is very serious matters for leadership and authority status on the mission field. This is being re-considered for the full-time single women missionaries by their denominations in Korea.

The single women missionaries are those who fully committed their lives for God's sake. Therefore, in spite of many difficulties, they are always ready to evangelize and teach the people with the Word of God, to help out the people with their spiritual gifts and laugh and cry together with the people on the mission field.

Analysis of Findings

Analysis of Married Women Missionaries' Findings

The majority of Korean married women missionaries had a vocational calling just like their husbands had and received mission training in order to do a missionary work before they came to the mission field. However, their primary and the first priority role on the mission field is child-rearing and their secondary role is to support their husbands' ministry. It seems that they are more loyal to their families and domestic duties which are deeply influenced by Korean traditional women's role rather than carrying out the mission work. This situation sometimes makes people around them think that they have a lack of calling consciousness.

Nevertheless, they identify themselves a missionary and teamworker with their husbands but not as a missionary wife. In this regard, we need to reconsider the term of missionary. Biblically, a missionary is one who is called by God to give their attention to prayer and the ministry of the Word of God (Acts 6:4), to make unreached people Jesus' disciples through teaching of the Gospel (Matthew 28: 19) and to minister to the people

crossing the geographical and cultural boundaries (Acts 22:21). Thus, a missionary is a human agent employed by God to save a human being.³⁷⁴

According to the survey responses, the married women missionaries are qualified leaders because “outwardly” they are well-educated, had various occupational experiences before and after marriage. They practiced leadership roles such as Sunday school teacher and youth minister, and they served actively as lay leaders in the local church. “Inwardly” they are strong in faith, born-again experience and are dedicated to serve God and His people and they have a firm sense of calling to cross-cultural mission. However, they do not fully involve themselves in mission work as a mission agent using their God-given gifts and talents. Korean missionary wives might consider what Granz says that real mission occurs as all persons [both wives and husbands] use their spiritual endowed gifts to carry out the mandate Christ has entrusted to the entire fellowship.³⁷⁵

Thus, analyzing why the married women missionaries are passive in missionary practices can be caused not by their personal attribution/internal attribution, but by their situational attribution/external attribution. As mentioned in chapter 1, Korean women are born not as individuals but as wives-to-be and mothers-to-be. Therefore, whatever were their positions and careers in the work places and church before marriage, they are advised, although it is untold publicly, to become a good mother and supportive wife after marriage. The family is the smallest social unit in the Confucian culture, and wife and husband have differently assigned roles as “an inside person and an outside person” in the family. The husband is the “outside person” whose employment provides the main source

³⁷⁴ Herbert J. Kane. *Understanding Christian Missions*. Grand Rapids, MI: Baker Book House. 1974. 102.

³⁷⁵ Granz, 215.

of economic support. The wife is the “inside person” whose chief responsibility is maintenance of the household.³⁷⁶

Another situational attribution found among the married women missionaries is that they are pastors’ wives who have been expected to do designated roles by their husbands and the church and congregations in the Korean Church. Although their context has shifted to Filipino context which differs from the Korean culture and its expectations and allows women’s active leadership in the society and church but the married women missionaries cannot easily transfer their identity and behavior as a missionary because they are concerned about expectations of the sending church and congregations. Therefore, many qualified women missionaries have “hidden behind” their missionary husbands’ call. They have been overlooked and their call undermined because they feel that they were never approved as a partner in mission and therefore have never set to work using their divine gifts and talents.

The positive finding is that the married women missionaries who have older children who do not need their mother at home are slowly moving to teamworker stage from a homemaker stage and background supporter stage. Those who have regained their self-confidence and accepted the role of leadership after participating in mission work as a team with their husbands are eager to move to a parallel worker stage from the teamworker stage. They even have visions of working together with their husbands as mission partners but they need to discuss with their husbands the possibility for their participation in mission work. In order to be a full-time team worker or parallel worker, they need to wait more than ten years until their children are grown up. They also need their husbands’ consideration, understanding, encouragement, approval and assistance

³⁷⁶ Savada, 107.

with child-rearing and care, domestic duties and language learning, and mission activities outside the home. Therefore, the leadership making process is considerable for missionary husbands.

Analysis of Men Missionaries' Findings

Analyzing the findings from a husbands' perspective about their wives is important. In the Confucian and patriarchal society, the authority of a husband is absolute. Whatever is the matter within the family, he is the source of final decision. Thus, husband as a head of the household plays "key roles" in the lives of their wives. That is, husbands' final word is the most important factors in determining married women missionaries' participation in mission work.

Most Korean men missionaries are ordained ministers and over 40 years old. It means that their mindsets of marital life are more affected by the Confucian culture and Korean Church traditions than younger generation missionaries and laypeople. Thus, they try to avoid sharing child care and helping with house work and to satisfy the expectations of the sending church and congregations, persuading their wives to be a stay-at-home mother and wife. One of the reasons the married women missionaries cannot practice their leadership in mission setting is that the missionary husbands do not give their permission. They are aware of their wives' calling and their divine gifts and talents and recognize their wives as a mission partner. Nevertheless, ironically they want their wives become a stay-at-home mother and live out the typical and ideal stereotype of wives making home comfortable and managing their children's education. If they

consider the culture of the host country which has different expectations of pastor's wives and women missionaries, they should encourage their wives to join their mission work.

If they also believe that both wives and husbands are equally sent to cross-cultural mission, they do not have to treat their wives as if they are the out-group people sharing less information of their work and letting them fulfill only designated roles. Rather they should treat their wives as the in-group people sharing all that happen in his projects and about people in the local church and further mission projects that need to be done in the future. When they reach the mature partnership in high-quality exchange relationship, their wives can take over the ministry when the husbands called away.

Each one of individuals has a unique task given by God. It may be different according to gender. However, when a wife and husband are in a mature partnership, and the husband encourages the women to participate in leadership activities and cross-cultural ministry, synergy brings the greatest effects.

Analysis of Single Women Missionaries' Findings

In terms of single women missionaries, their major role is a full-time missionary. As soon as they arrive on the mission field, they begin to practice missionary work, using all of their abilities and divine gifts. They are always free to engage in not only missionary activities but also activities with the local people creating good relationships with them. No single women missionaries felt loneliness or solitude due to their singleness. One of the reasons is that the Filipino culture does not limit the single women missionaries' work. Rather, they are very friendly and supportive to foreign missionaries without gender discrimination.

However, the single women missionaries work very hard causing them to become exhausted and their body becomes weak because of tropical environment and climate. A few single women missionaries expressed their suffering from endemic diseases.

Not long ago, the ministry status of Korean single women missionaries were usually laypersons. Because of their un-ordained ministry status, there was conflict between the ordained male missionary and un-ordained single woman missionary. When the un-ordained single woman missionary needed to preside over a baptism ceremony or Holy Communion services, she had to invite an ordained male missionary within her denomination or from another denomination. It made an un-ordained woman missionary feel inferior and disregarded due to their un-ordained positions. This situation still exists in several denominations which do not offer ordination to women. However, it is very encouraging that the numbers of ordained women missionaries are increasing. They do not have to invite an ordained male missionary to preside over a baptism or Holy Communion service for her own church members. Ordained single women missionaries have equal status and role with other male missionaries. They do not have to struggle from the sense of inferiority, gender discrimination and neglect due to ministry position and functions. Thus, it is highly recommended that conservative denominations which do not offer woman ministers' ordination in Korea consider giving non-ordained single women missionaries a commissioning certificate for cross-cultural mission that gives them the right and authority to preside over communion, baptism, marry, bury and perform duties normally reserved for ordained ministers.

Chapter 6

Case Studies

An interview is one of the data collection methods for case study information. I conducted face-to-face interviews with four single women missionaries and eighteen Korean missionary wives, a few of them together with their husbands; but many were by themselves. In responding to my questions, they spoke freely and illustrated their answers liberally with their stories and experiences.

In this chapter, I represent four case studies of Korean missionary wives according to their role patterns which depend on individual situations and preferences. This pattern is categorized into the four wifestyle by Joyce Bowers. This classification of wifestyle is helpful to understand the leadership identity of the Korean missionary wives. However, the key issue in this categorization is not what the wife does, but how she sees herself and how she is seen by her husband.³⁷⁷ Out of the four single women missionaries interviewed one will be presented as a model of a full-time woman missionary on the mission field.

Case 1: Esther Kim, as a Homemaker

After collage graduation, Esther worked on the staff of the administration office at the Reformed Theological Seminary. Thus she knew about the difficulties of the ministers in the local church and what the missionaries do on the mission field. She did not have a calling for being a wife of a minister or a missionary. She served as a Sunday

³⁷⁷ Joyce M. Bowers. "Women's roles in mission: where are we now?" in *Evangelical Missions Quarterly* 21. 1985. pp.352-360. 357.

School teacher, editor of the church newsletter and president of the women evangelism association of the local church.

She met her husband who was a student at the seminary and they dated. She knew that her husband had a missionary calling. They married in 1984, and their first son, Zion, was born in 1988 and the second son in 1989. They came to Manila, Philippines, in 1990, because Rev. Kim, one of the Korean missionaries, was looking for a co-missionary who would like to work with him. Esther and her husband did not receive missionary training at that time because of the lack of a training program in the Reform Church in Korea, but they did receive missionary training for two years in Manila.

In the meantime, her husband, Rev. Yang, was preparing for his cross-cultural ministry in Cotabato City, Mindanao. He traveled often to Cotabato City to study the situation and environment. Esther concentrated on domestic work, child-raising and learning the English language.

In 1994, they moved to Davao City, and soon her husband began a Bible study with the indigenous people in Panabo province, located one hour away from Davao City. In 2004, when her husband started a church building program, he would invite the church leaders home to stay with him. Esther tried to be a good hostess. She supported her husband and the church leaders preparing their meals and accommodating them with lodgings.

In 2006, they established an Agape Church for the local people in the center of Davao City. The church membership was around one hundred and fifty. Her husband has trained the local leaders to help him in the ministries. The church leaders met every Friday for fellowship and training. Esther prepared meals and snacks for them at home.

Her husband is always busy traveling to Cotabato which is a Muslim area located four hours away to the north-west and to Kidapawan City located two hours away to the north-west from Davao City. In Cotabato City he does his ministry with Muslim people, in Kidapawan City a church building is being constructed. Thus, he has to visit the cities to supervise the construction site and to minister the churches during the weekdays. However, during the weekend, he is still busy preparing for Sunday worship service and having a meeting with the church leaders.

While her husband is diligently working in various mission projects, Esther's responsibility is mainly domestic in nature; taking care of two sons, helping them with homework, seeking tutors for them and managing house work.

Esther says that she once tried to join her husband's ministry, but her husband does not want her to work outside the home. He wants her to take the role of mother and wife. Her husband shares with her only 70-80 percent of the matters that happened on the mission field. She says that her primary role is a homemaker, and she is satisfied not being involved in the missionary work. She believes that her calling is to her children and their education. However, she argues that she is a missionary, as well as, a wife of a missionary.

Her two sons are now grown up and are studying at the university in Korea. Only an adopted daughter who is an elementary student is with them. She is now carefully beginning to fellowship with women in the Agape Church and tries to work with them in a small group. However, she feels that she lacks language skills and has low self-confidence as a leader.

Comment: She is a typical Korean woman who is raised and taught to be a good mother and wife according to the Confucian ideal. After her marriage, her first priority was her husband and sons. She had no calling as a missionary, but she obeyed her husband's calling and came to the mission field. She became a full-time wife and mother on the mission field. Her main focus still is on the home, and she supports and nurtures her family. She says that she never regretted being a mother and wife. She just follows her husband's request to stay at home and be a homemaker.

Case 2: Esther Kim, Choi as a Background Supporter

Esther Kim, Choi was a government employee before her marriage, but she continued to work after the marriage. She served as a choir member and a Sunday School teacher in the local church. She met her husband who was an un-ordained youth pastor. Although she had no missionary calling, she knew that her husband had a missionary calling since his twenties. He was learning English and attending missionary training. They married in 1987 while her husband was still studying at the Hyupsung Theological Seminary in Seoul, Korea. In 1988, he graduated from the seminary and immediately planted and ministered to the local church. However, her role as a *samo* was just to help the church members in preparing the meals after the Sunday worship service at the church. She continued working outside the home as a government employee. What she thought of the role of an ideal *samo* is the one who appears in the book of Proverbs 31: 10-31. Thus, she tried to become a good wife and wise mother who supports her husband's ministry and helps the family economically. In 1992, her husband was assigned as an assistant pastor in the Anyang Methodist Church, Anyang, Korea. Their financial

situation was stabilized, but her husband became busy working in the church and she stayed in the background like the other pastors' wives do in the church in Korea. After three years of ministry as an assistant pastor in the Anyang Church, her husband resigned the position and left for the cross-cultural mission following the calling as a missionary in the Philippines. Esther followed her missionary husband with two daughters, one was four years old and the other was two years old in 1996.

They stayed for three and half years in Manila, Philippines. Her husband could work with other Korean missionaries because he was already fluent in English. In the meantime, Esther and her husband together studied the Tagalog language³⁷⁸ for three and half years while they stayed in Manila. They sent their two daughters to the indigenous child care center. The daughters naturally adopted the Filipino culture as young kids and had Filipino friends.

In 2000, they came down to Davao City and immediately began work with the United Methodist Church in the Philippines. Her husband was assigned to the Mindanao Methodist Bible School as a missionary faculty member and the following year he became director of the school. They also started a local church ministry. Wherever her husband went Esther and the two daughters accompanied him whether it was a church construction sites providing materials and snacks for the construction workers, or teaching ministry, or campus ministry for the university students. When the short-term mission trip teams from Korea arrived on their mission field, she displayed her leadership ability by supervising the teams and managing the local church leaders.

³⁷⁸ Tagalog language is the national language of the Philippines. It is spoken mostly at the central Philippines.

She works hard together with her husband as if she is a partner missionary. She considers herself to be a background supporter to her husband. Her two daughters as elementary students served as accompanists during the worship services. Being fluent in speaking English and Tagalog they also participated in the children's ministry. Her whole family including two daughters is faithful and sincere servants of God.

Comment: Esther says that there is no difficult problem because she is a woman. In Korea, she tried to become an ideal, supportive, submissive pastor's wife but in the Philippines she has an opportunity to use her spiritual gift of leadership on the mission field. However, she still likes to lift up her husband to the Filipino people repressing her leadership ability and moderating her naturally extroverted personality. For her, how she actually work as her husband's background supporter is more important than practicing her own leadership role. Recently her two daughters are studing at the university in Korea. She is now working for the kindergarten ministry at the Shalom Fellowship Methodist Church where her husband ministers in Emily, Davao City.

Case 3: Grace Jun as a Team Worker

Grace Jun dedicated/committed herself as a missionary when she was a senior in the middle school. For the fulfilling of her missionary vision, she studied social welfare at the Seoul Theological University in Korea. After her graduation from the university, she received missionary training at the Operation Mobilization Institute (OM) in order to becoming a short-term missionary to Thailand. There she met James Kim who had a vision for the New Tribe Mission. They received the training together and shared a lot about their calling and Muslim mission and so on.

Grace and James married in November 1994, and arrived in Gagayan de Oro City, Mindanao in 1995. They immediately began to study the Cebuano language and for two years traveled together to research the places and the people. When they became friends with the indigenous people, they had a discipleship training and counseling for them. In 1997, they came down to Davao City from Gagayan City, and studied in the M.Div program at the Baptist Theological Seminary which was established by the indigenous ministers and scholars. They wanted to learn more about the native Muslims from the native scholars. Then in 1998, they moved to Kidapawan City which is a close to the Muslim community, and tried to fellowship with the Muslims and to make friends.

Their first mission for the Muslims began in 2000. They started a regular discipleship training a Muslim girl who was suffering from a tubercle. At the same time they helped with her medication. They extended the discipleship training to several young Muslims at home. They had Bible study and shared their lives and prayed and ate together. Grace was very active participating in the discipleship training ministry, counseling and fellowship with the Muslim young people. She is fluent in the speaking of both English and the Cebuano language. Sometimes she becomes a spokes person for her husband and his ministry. Grace and James are always together wherever they go and have worked together since they have been on the mission field.

In 2002, one of their dreams was to make a Christian-Muslim community, came true. They purchased d of 2,500 acres at the outskirts of Kidapawan City. With five families who had converted to Christianity, James and Grace worked hard to build the bamboo houses without the help of a civil engineer. After the completion of the houses, a humble church building and mission center, the five families and James' family moved in

to the commune. The families start their daily life with the worship service and worked according to their ability, as a farmer and a carpenter within their community. Grace teaches the indigenous wives how to cook, take care of children and how to have a healthy and sound marriage, and counsels them. James teaches the indigenous husbands how to farm and become a good Christian. The final purpose for James and Grace is to make them Jesus' disciples and leaders for their Muslim families and friends, and to extend the community with more converted Christian-Muslims.

Grace thinks that she and her husband have been a team and partners from the very beginning of their mission work. This was possible because they had no child for nine years after their marriage. She believes so. She says that she was able to concentrate as a team with her husband without a child. It enabled her to live together with the indigenous families, and thus could understand their culture perfectly. However, God blessed them with the first son after nine years in 2003, the second son in 2007, and again the third son in 2011.

However, Grace could not stop ministering due to her children. She hired a part-time babysitter while they traveled to places of ministry and they traveled all together. Although accompanying her husband all the time, like she did when they had no children was impossible, but she tried to be together with him. The reason she tried to accompany her husband was to protect her husband from possible scandals. Their ministries include a children ministry, family counseling and a wife and a husband counseling, as well as making Jesus' disciples. Therefore, a woman missionary is essential for their ministry, and so she accompanied her husband as a secretary.

Comment: Grace Kim had her own calling as a missionary. She never forgot it and has tried to do her best to fulfill her calling whether she had children or not. Fortunately, the Philippines is a wife-husband centered society. The indigenous people do not have any prejudice when they see missionary couples working together outside the home. Many know that the Muslim mission is hard to have fruits quickly but God used her for the Muslim mission together with her husband. They have working with the Muslims in Mindanao for seventeen years. However, Grace has never been lazy or idle, rather she diligently works for her vision as a missionary in a team with her husband. Grace insists that the married women missionaries can participate in the missionary work only with their loving hearts toward the indigenous people and if they become fluent in the local language.

Case 4: Kris Lee as a Parallel Worker

Kris Lee was born into a Christian family. When she was a junior in high school, she prayed for a future husband and dedicated herself to be a pastor's wife. She studied Early Childhood Education at the collage and taught kindergarten after graduation. When she was a freshman at collage, she attended a retreat held by Campus Crusade for Christ (CCC) for a week. The theme of the retreat was about "mission," and all attendants of the retreat were allowed to do street evangelism. Through the impact from the experience of the retreat, she committed herself as a missionary.

Kris married Paul Lee who had also dedicated himself as a missionary when he was in his second year of seminary. After they got married, they found that both had a missionary calling. After her husband completed the M.Div program, her husband was

assigned to be an assistant pastor at the local church in Korea in 1992. For six months, they received missionary training during the week days, and served the church only at Sunday worship.

When their first daughter, Jinsil (Truth), was nineteen month old, one of the Presbyterian missionaries in Davao City invited them as co-missionaries. They accepted his invitation, and arrived in Davao City in 1994. There were only four Korean missionary families on Mindanao Island. They started learning the Cebuano language and had enculturation training for two years. In the meantime, her husband began his cross-cultural mission with the senior missionary as a moderator. In 1997, they planted “Christian Love Church” and separated from the senior missionary. They started worship service with two Korean families in the morning and a Bible study for the indigenous people in the afternoon. Kris had street evangelism and visited shops and houses to spread the Gospel. Her collaboration in evangelism and home-visiting had contributed a lot to the ministry of the church. She even took charge of the children ministry and Summer Bible Camp. They used to bring their daughter to the language classes. In the local church which they established Kris had several roles, counselor, Sunday School teacher, evangelist, sometimes painter at the church, as well as, a mother and wife at home, and *Jeondosa*.

During the first term from 1994 to 1998, her second son was born in Davao City. Thus, her first priorities were child-raising, domestic duties, language learning and supporting her husband’s ministry. However, her husband could not help her at home. He was busy working within the indigenous church and the projects connected with the national leaders. Kris said that she had an inferiority complex to her husband at that time.

Her husband continually developed his language and mission abilities but she could not. Kris had a passion to fulfill her missionary calling so she tried accompanying her husband to church with the children. However, she could not participate in all the church activities because of insufficient language skills and cultural adjustment and her husband wanted her to give full-support to him. Therefore, she decided to support her husband's study and ministry during the first four years, but she tried to develop her language skills and leadership confidence.

When they came back to the mission field from their sabbatical in 1999, they rented a house in the Muslim area in Sirawan, Davao City, and started a children's Bible study class. She taught the children's Bible study for four years. Paul said that this relationship opened the door of evangelism to the Muslim, and it expanded the ministries in medical, basketball, computer, and an exchange culture program.

One of her dreams was to teach at the Shalom Seminary where the Korean Presbyterian missionaries trained the indigenous church leaders. Kris believed that she had a gift for teaching. So she needed a credential to teach at the seminary. She began to pray in order to obtain her husband's approval for her study and earnestly discussed with her husband whether he could take care of the children while she attends the classes. Paul in the beginning reluctantly agreed with her, but soon became very supportive to her studying. For four years, she worked for a MA in Guidance and Counseling at the University of Ateneo in Davao City. She also studied for a license to teach English to speakers of other languages (TESOL). While she was studying, her husband took care of the kids as a full-time householder. He said that it was not an easy job, but it was worth it.

He knew her vision as a missionary and they prayed together and he helped her with her studies.

When they had a second sabbatical in England in 2005, both studied at the Birmingham University. Kris finished her MA in TESOL. When they returned to Davao City in 2006, Kris opened a kindergarten at a Muslim town. She had developed many talents while she was working as a principal of the kindergarten. These gifts of leadership have been both useful and practical on the mission field. For example, Paul runs the Asian Center for Intercultural Studies (ACIS), as well as, a principal of the Shalom seminary. He teaches Islam subjects to Filipino students in order to help them participate in the Muslim ministry. Kris is the most helpful colleague at the ACIS, according to Paul, she supports him attending the meetings and serving the students in hospitality.

She also found that the Faith Academy³⁷⁹ was looking for a Korean coordinator because there were many Korean missionary kids and they needed a Korean teacher. She applied and was accepted as a full-time teacher at the Faith Academy. She teaches Korean and Korean history to Korean missionary kids. She is in charge of translation and interpretation, admission and counseling, curriculum etc. She also teaches English and Christian Education at the Evangelical Mission College where her husband is serving as a principal.

They planted the second church, “Abundant Church” in 2009. Kris is worship leader of the church. She leads a praise and worship team in the church. Music ministry is very important and influential in the Philippines. They have a vision for a media team

³⁷⁹ Faith Academy is an International Christian school for missionary kids founded in 1982. There are two Faith Academy in the Philippines, one located in the Antipolo in Manila, and the second campus is situated in Davao City.

ministry. They want to connect the worship and praise ministry through the Philippines mass media in the future. Kris likes to use her gifts of teaching and praising to spread the Gospel to the Filipinos.

She is a hard working missionary but she can do these works freely because her husband shares parental duties and housework with her. Paul came to understand the true meaning of the Biblical concept of “A helper” in Genesis. He admits that women are also made by God equally. Therefore, if men think that the role of the wives is only for child-raising and domestic duties then God, the Churches and mission field lose the benefits of their God-spiritual gifts.

Comment: Kris has performed her missionary works in the church as a partner without ceasing. Through her sacrificial and constant ministries, her leadership capacities have been developed. This is possible because both Kris and Paul are fully supportive of each other in answering the call of God. They both serve God and His kingdom in full partnership with greater liberty, effectiveness to God’s greater glory. Her husband says that she helps me not only as a spouse but also as a great colleague. As she follows the call of God in the home and beyond, she will be more of a blessing to her husband.

Kris is an excellent parallel worker among the Korean missionary wives in Davao City, Philippines. She sees her missionary role as distinct from her husband’s role. However, at the same time she is also a team member working together with her husband at the local church. Although she cannot leave her duty as a wife and mother at home, she is glad that other Korean missionary wives are challenged by her. Instead of saying, “I love you”, Paul wants to show his love by helping her to feeling happy and worthy, while

she fulfills her calling as a missionary. It also makes him happy to see that she is growing to be a leader for the Kingdom ministry.

Case 5: Elizabeth Kim, a Single Woman Missionary

Elizabeth Kim accepted Jesus Christ as her own Savior when she was a junior in high school and studied at the seminary. During the chapel service, there was a guest speaker who was a missionary to the Philippines. After his testimony, he invited the students to raise their hands if someone wants to be a missionary in the future. Elizabeth was the one who raised her hand among the seminary students. Her missionary journey started at the moment when she raised her hand and had a vision for the mission field. As a seminary student, she served as a choir member, Sunday school teacher, *Jeondosa* in charge of the nursery in the church. In her spare time, she received missionary training from the Children Evangelical Fellowship (CEF).

After her graduation from the seminary, Sangmo Presbyterian church in Gumi City, Korea was looking for a missionary candidate who would go to work in the Philippines. She was accepted in 1984 and started her ministry as a *Jeondosa* of the church. At the same time she received missionary training at the Missionary Training Institute belonging to Global Mission Association.

In January 1987, she arrived in Antipolo, Manila, and attended mission training from Youth With Mission and Disciple Training School for four months and then left for outreach to Davao City. She along with the indigenous missionary candidates who attended the same mission training program spent a month and half in Davao City, Philippines, visiting people to evangelize them. The practical outreach journey to Davao

City gave her an opportunity to find the right place for her to begin her cross-cultural ministry. She came back again to Davao City in 1988, and for the next year and a half she researched the city and learned the Cebuano language.³⁸⁰ Thus, she speaks both the English and Cebuano dialect fluently. She was the first Korean who stayed in Davao City. She was helped in her missionary life by the Chinese people who thought that she was a Chinese. The situations of Davao City at that time were very rough. The roads were unpaved, no telephone, and the NPA³⁸¹ lived together with Filipino citizens in downtown. There was danger from the Muslim terrorists. After 5:00 PM, it was dangerous to leave one's home. She did not have a car, thus she took a Jeepney³⁸² when visiting the people. In such insecure environments, Elizabeth, a single Korean woman was protected and helped by the Chinese Christians. She reflects that God prepared them to help her out.

However, as she finished the research and language course she rented an office space and in June, 1990 began a Bethel kindergarten for the indigenous children to offer an education in Davao City. In 1991, she planted Bethel Presbyterian Church, and the congregation increased to around one hundred in number. She transferred the Bethel Church to a Filipino pastor. Then, she planted the second church in Panabo City. In 2011,

³⁸⁰ Cebuano, referred to by most of its speakers as Visayan, is an Austronesian language spoken in the Philippines by about 20 million people mostly in the Central Visayas. It has the largest native language speaking population of the Philippines despite not being taught formally in schools and universities (Ulrich Ammon, Norbert Dittmar & Klaus J. Mattheier. *Sociolinguistics: An International Handbook of the Science of Language and Society* Vol. 3. Walter de Gruyter. 2006. p.2018).

³⁸¹ The New People's Army (NPA) is the armed wing of the Communist Party of the Philippines. They are usually scattered around in Mindanao Island.

³⁸² A Jeepney is the most popular means of public transportation in the Philippines. It was originally converted from the US military jeep after World War II. (Keiji Ostuka, Masao Kikuchi, Yujiro Haymi. "Community and Market in Contract Choice: The Jeepney in the Philippines," in *Economic Development and Cultural Change*, Vol. 34, No.2, January, 1986. The University of Chicago Press. pp. 279-298. 280.

the Panabo Presbyterian Church had a newly constructed building, and she ministers the church as a senior missionary. In 2001, Elizabeth purchased a two story house to use as a mission center. She started an elementary school and the kindergarten within the mission center. She hired Filipino teachers for the indigenous students. She has been actively involved in various ministries as a single woman missionary for twenty-four years.

As the first Korean missionary who arrived in the untapped territory in mission in Davao City, she became a lighthouse for other missionaries who arrived after her. She helped many new missionaries adjust and settle down. However, she experienced lots of disappointment and frustration due to her un-ordained status. She seldom suffered from bullying by the ordained missionaries who belong to the same denomination and whom she helped in the beginning of their arrival on the mission field. She points out the seriousness of a woman missionary's ordination. Because she is an un-ordained missionary she cannot perform the communion service, baptism and benediction. However, regardless of her lack of ordination, she is a good and faithful servant of God, and a full-time missionary who dedicates herself to the people on the mission field.

Comment: Elizabeth has been a well prepared missionary. She had a vision for being a missionary when she was young and has never changed her vision for over thirty years. Her life has always been related to the cross-cultural mission and the people on the mission field. Her own vision has been to introduce Jesus Christ as a Savior to unbelieving people in the world. She is a good evangelical missionary. She has no time to feel lonely. She believes that God called her to become a missionary when she was young. Working as a missionary makes her happy. Thus, whenever she has an opportunity to

meet people whether Korean or Filipinos on the bus, in the coffee shop, cafeteria and elsewhere she enjoys telling them about Jesus Christ.

Summary

The women described in these case studies are representatives of those serving on the mission field among the Korean missionary wives. Although they have a self-understanding designated role, most of the women play various roles separately or together with their husbands. Many Korean missionary wives accept their role as they did in their home country. However, many married women are struggling between the concerns for their families and using their spiritual gifts for mission.

In terms of case study Esther Kim and Esther Kim, Choi, said that they did not have a missionary calling, but they just followed their husbands to the mission field. As the time passed and they learned English and the indigenous language, they rendered occasional help to their husbands in their extra time. However, their self-understanding of identities is as a homemaker and as a background supporter.

In the case studies, we see that those who had a vision for being a missionary are faithful to their leadership role. They love to work whether they have an opportunity to work or not. For Gloria Jun and Kris Lee, they dedicated themselves to be a missionary when they were young and met their spouses who had the same calling to be a missionary and prepared together for missionary work. After they arrived on the mission field they were involved either directly or indirectly in cross-cultural mission together with their husbands. They are well-prepared missionaries and both are eager for making God's kingdom among the Muslim people.

Thus, it is important to establish a strong sense of calling in the beginning of the missionary work. In the case of Elizabeth Kim, a single woman missionary, a sense of calling is not the issue, but this needs to be strengthened in the case of married women missionaries. However, the positive phenomenon is that many Korean missionary wives now are moving to the team worker's stage from a homemaker and a background supporter's stages. What they need is to recover their identity as a missionary, to have a passion for the cross-cultural mission, to develop their leadership skill and to prepare a more fluent language speaking ability. They also need to discover what kind of missionary work is appropriate for their spiritual gifts given by God. In terms of men missionaries, their husbands' encouragement and understanding are necessary for their wives to perform their talents on the mission field. We believe that the Sovereign Spirit calls women together with men to positions of leadership in the mission to fulfill their responsibilities as his children.

Chapter 7

Conclusion and Recommendation

This exploratory study is intended to explore the Korean married women missionaries' cross-cultural calling and leadership practices individually or together with their husbands.

The history of the cross-cultural mission of the Korean Church has existed more than 100 years since the year 1907, and presently about 22,130 Korean missionaries are actively working in the 169 countries in the world. Among them, 57.8% are women missionaries, including the single women missionaries. However, it is known that many married women missionaries' leadership abilities have not been recognized because their husbands' calling must be highlighted preferentially. In contrast, the single women missionaries have taken a full-time leadership position as a missionary on the mission field.

The married women missionaries in Davao City seldom practice their missionary leadership. Their mindsets and behavior are unconsciously accustomed to the Korean traditional motherhood and wifehood and at the same time with the perspective of Korean pastors' wives' expected role by the church and congregations. In order to understand and compare the role and status of women, the following has been reviewed: Korean historical background, the Philippine history and the Biblical background. It is useful to learn and use Biblical principles to find and place for Christian women, and how and why the women should participate in mission work for God's sake.

There are three main streams of religion in Korea which influence the Koreans' thought and behavior: Buddhism, Confucianism and Christianity. Generally, Buddhism provided equality for women in the society. Indeed, women have legal right and equal responsibility with men in supporting the family. Once in the ancient time Korea was matrilineal society. A wife was the full partner of her husband until the end of the Three Kingdom period. However, Confucianism brought changes to the social system. In the context of Confucianism, women's role and status was degraded and lowered. Women were treated as inferior and subordinate and expected to work under the authority. They were taught to obey and be submissive to men. They were not allowed to participate in outside events, and could not go outside home without their parents' permission. This "legacy" of Confucianism still remains in most part of Korean society and administration, throughout the moral, ethical and legal system, and life and social relationship between men and women and young and old.

Christianity brought enlightenment and liberation to Korean women who were burdened and suffered under the teachings of Confucianism and it opened the door for women to live their lives as human beings because of the teachings of the Scripture. Korean women had an opportunity for modern education and learned the Word of God which had enabled women to be leaders. They became aware of their unique personalities as human beings and learned that men and women are equal before God. Many women leaders were produced by Christian Schools and dedicated themselves as Bible women to spread the Good News. They participated in Christian ministries as disciples of Christ. Thus, since the church was first established in Korea, these Christian women leaders'

contributions to evangelism and church growth were enormous. Without their leadership and hard works, rapid church growth in Korea was impossible.

However, Christian women's role and status within the Korean Church these days are more affected by Korean Confucian and patriarchal tradition than by Biblical principles. Women are excluded for decision-making processes and requested, although it was unspoken, to only work in the kitchen of the church. Especially, pastor's wives are requested not to talk too much, not to be active in official church ministries and not voice their own opinions but support their husbands and children and at the same time help the church and congregations secretly. However, no church members say that *Samo's* role as an unseen spiritual leader and guide is less than pastors' role. Rather it is also important to build a bridge between the minister and congregations, especially women church members.

Considering the host country, Filipino Society was basically matriarchal. Women are able to exert a strong and dynamic influence in family affairs. At the present, Filipino women's leadership at home is more shared and reciprocal rather than being either solely male or female-dominated.

As the findings indicate, most of the married women missionaries in Davao City, Philippines, are lay persons in the church and their husbands are ordained ministers, namely, they are pastor's wives. Thus, their behaviors are not only influenced by the Korean traditional culture which taught them to become a good mother and wife but was also affected by the Korean church tradition which has been expected the pastors' wives to do and not to do. They are expected to stand behind their husbands, praying and enabling their ministry silently in the church. Regardless of their high education, job

career, and serving experience at local church before marriage, they are requested to work at home. It seems that marriage and family in Korea is a system that holds traditional patriarchal gender roles.

The Korean married women missionaries have limited support for leadership practices from their husbands. Although 59.4% of missionary husbands responded that their wives have also a missionary calling and acknowledged that their wives have many divine gifts, but they want their wives to be a homemaker. It seems that they are very selfish and egotistic. They do not consider the Biblical principles which everyone has right to carry out God's commandment. Even, the parental responsibility and housework need to be shared between the husband and wife in order for the wives to be able to participate in mission work.

The missionary husbands fulfill their divine calling to cross-cultural ministry but ignore and overlook their wives' leadership contribution to mission work. Thus, they do not fully utilize their wives' leadership ability and gifts in mission. Regarding this situation, Howard Snyder's word is very impressive. He argues:

Is there any good reason why women, created in God's image, should not be allowed to enjoy the same freedom of the Kingdom available to men? Restricting full rights of ministry to men only, like restricting them to the clergy, is one of Satan's tricks to undermine the church's Kingdom witness. Liberating the church means removing those restrictions which keep the church and world from benefiting from the redemptive ministry of Christian women.³⁸³

³⁸³ Howard Snyder . *Liberating the Church: The Ecology of Church & Kingdom*. Downers Grover, IL: InterVarsity Press. 1983. 224.

He continues to say, “The task of the church is to let women hear God’s call to them and submit to the authority of their gifts.”³⁸⁴

Yet the deeply rooted the Korean Confucian traditions and its influences within Korean minds and hearts cause unhealthy relationship between wives and husbands consciously. However, it is true that the attitudes and thought of Korean missionary husbands toward their wives’ values and calling are changing slowly. Another positive matter is that as their children are growing up and do not need their mother’s care at home, the married women missionaries who had a strong missionary calling before marriage begin to participate in mission work as a supporter from the homemaker position. Also some move from the supporter position to become teamworkers, and a few married women missionaries were eager to work separately from their husbands.

However, there are several obstacles to women’s full involvement in missions. First and foremost is the obstacle of child-rearing and housework. Many married women missionaries who are called to work for the Lord are bound to their traditional role. They spend most of their time with their children at home without help from their husbands. Men who have been raised in Korean Confucian tradition tend to think that child-care is mother’s responsibility. However, child-care should not be done only by mothers but it is for both parents’ mutual responsibility. The second obstacle is lack of language skill. While married women missionaries limit their role to a stay-at-home mother and wife, they cannot improve their language skills nor have much time for learning a language. With poor language skills, they are nervous about communicating with the indigenous people at the local church. The final obstacle found for married women missionaries is

³⁸⁴ Ibid., 234.

the loss of self-confidence in leadership after spending more than 10 years in child-raising and housework. Many married women missionaries said that they are afraid of standing before the public as a leader. Therefore, many are satisfied and comfortable to become background supporters.

According to Genesis 1 and 2, women and men were equally created in the divine image of God and His mandate was for both women and men to rule over the earth together. 59.4% of Korean missionary husbands recognize that their wives also have a missionary calling, but 78.1% of them consider their wives' primary duty is child-rearing and supporting husbands' work. This result is somewhat ironical. In spite of the fact that they are ministers who teach the Word of God and tell others to obey His word but they do not allow their wives to obey God's calling.

Leadership practices for married women missionaries is also God's plan for the church and mission. The gifts of women leadership should be used and equipped for the work of cross-cultural mission. Thus, it is important that the Korean missionary husbands recognize that their wives are called as they are and their wives are not only companions in life but also in the missionary work. Their wives are equal in their missionary calling and thus need their husbands' help to develop their leadership skill until they move to a mature partnership position with the husbands.

According to findings, the Korean married women missionaries prefer to be in the areas of leading Bible study group, kindergarten or nursery, music ministry, personal evangelism, seminary teaching and church planting with their husband. These works require them to be fluent in English or the local language. Thus, missionary wives need

their husbands support to share the responsibility of child-rearing and domestic duties and let them have time for language learning and other local education opportunities.

The married women missionaries need to grow in self-recognition and to step out of their comfort zone performing the familiar traditional roles and to commit themselves to fulfilling their God-given calling. They cannot be expected to change their role and position unless they become aware that they are equal to men in the cross-cultural mission. However, there are not many full-time married women missionaries to serve as role models on the mission field. Even Kris Lee said that it was hard for her to look for a role model as a full-time missionary. Therefore, she wanted to become a role model for the married women missionaries. She continues to grow and to fulfill her calling. Thus, she does not stop developing her leadership quality and abilities, having conversations with her husband about the willingness to fulfill her calling as a missionary and praying earnestly to gain her husband's recognition as a partner in mission work. There is a saying in Korea, "The beginning is half of the plan (way)" Thus, the married women missionaries should bravely start the first step to participate in whatever they were intended to do on the mission field, and express positively their willingness to prepare for mission work.

Many married women missionaries are still called "*Samonym*" who has limitations in role and position in and outside the church. This is not the right title for a married woman missionary, but many said that they are satisfied with the title. However, one's title expresses one's identity in the community and society. They should ensure their identity as a missionary because they are not in Korea but in the mission field. Their title and identity should be different than title and identity in Korea. Their contributions

to mission work can be enhanced by their official title as a missionary, like their husbands, with corresponding authority. This is important because although the married women missionaries are excellent wives, mother, homemaker and *Samonym*, if they do not know who they are as individuals before God, they have less identity as Christians and missionaries.

As Koreans, we were born and raised in a culture where men were considered to be leaders more than women, and the husbands' callings are considered to be above their wives' callings. However, as Christians, we believe that God equally created women and men and had a wonderful plan for each one's life. Thus, everyone's calling is as unique as is His particular plan to accomplish it. Christians are those who follow Jesus Christ and glorify Him, grow in holiness and godliness, proclaim the gospel to the people in the world using their gifts for Christ. Individual's task may be different according to one's gifts, that is, why both, men and women, husbands and wives should work in mutual dependence with each other as equal partners. Leeuwen says that both men and women are equally saved, equally spirit-filled, and equally sent for His holy purpose.³⁸⁵ God will be glorified and God's kingdom will stand firmly in the mission field when Korean missionary wives and husbands work together as matured partners.

Recommendations

First, as it is stated above, it is important that the married women missionaries recognize their identity not as a mother and wife or supporter and helper of their husbands but as a missionary who is called by God because many of them respond that

³⁸⁵ Mary Stewart Van Leeuwen, 33.

they are called to the cross-cultural mission either before or after their marriages. Thus, their attitudes and practices as a missionary need to be examined in light of the holistic teaching of the Scripture. There was no hierarchical order in relationship between men and women in Jesus Christ. In New Testament times, Jesus treated women equally to men, and He let women participate in hearing and witnessing His teachings with His disciples. Jesus restored the broken image of God in humanity. Therefore, I recommend that the married women missionaries develop their own missionary roles along side their husbands’.

Second, the missionary husbands should recognize their wives are co-workers. Thus, they have to encourage each other sharing the responsibility of child-raising and housework and helping their wives’ language learning, discovering their wives’ gifts and giving their wives an opportunity to work and develop their gifts more in the mission work. Husbands also need to share what happens outside the home and let their wives know what to pray for. Husbands and wives should communicate together from the beginning of the project. When the missionary husbands help their wives to grow and develop in leadership together that help is reciprocated. Therefore, I recommend that missionary husbands bring their wives into the in-group, to share information regarding their mission work, and to help the wives become leaders through the Leadership making process in order to reach the mature partnership phase. This process will help the missionary husbands to reestablish a relationship with their wives as his own mission partner. Thus, a husband and a wife can corporate together effectively to accomplish the goals of building the Kingdom of God on the mission field.

Third, the Korean Church should improve the unjust and hierarchical structure of prejudice against women which considers women to be inferiors and subordinates due to the mindset of the Korean traditional culture. The Korean Church should allow women officially to join in God's work together with their husbands, and develop a clear job description for married women missionaries. Thus, the Korean Church needs to take all possible steps to nurture and develop each married women missionary.

Fourth, the Board of Mission from each denomination should provide designated and official policies for the married women missionaries' role and position on the mission field. Without this stated policy, the married women missionary will be passive in participating in the mission work and they will try to stay in their comfort zone as a mother and wife.

Fifth, both, married and single women missionaries who are not ordained but eager to become full-time missionaries should be given a commissioning certificate that gives them the right and authority to preside over communion, baptism, marry, bury and perform duties for cross cultural mission normally reserved for ordained ministers.

Sixth, mutual parenting program, including child-raising and housework, especially for Koreans, should be incorporated into the mission training curriculum.

Suggestions for further study

This study focused on the married women missionaries' role, status and their leadership practices on the mission field. Further study is needed in the following areas:

First, the married women missionaries are qualified missionaries and have a high educational background, various spiritual gifts, and leadership experiences both in the

church and secular jobs, and they received missionary training before coming to the mission field. A more important matter is that they have a clear calling as a missionary. However, the mission policies for the married women missionaries as a full-time missionary differ with each denomination, sending churches and mission agencies. To be honest, there is no clear designation of role and position for the married women missionaries on the mission field. Thus, it will be helpful to compare the mission policies for the married women missionaries' role and position and develop a clear job description for married women missionaries from each denomination and mission agencies

Second, the married women missionaries struggle to look for a role model as parallel workers. Thus, further study could be conducted of case-studies for parallel workers and wife-husband leadership development among the Korean missionary couples as a role model wherever Korean missionary couples sent.

Third, there is a need to study about what is a practical leadership making process suitable for Korean married missionary couples.

Postscript

In the process of collecting materials for my study, I found a lack of resources which were related to Korean women's leadership roles in the mission field. If my study can provide the resources in the area of Korean women missionaries' leadership roles and status on the mission field, it will be my privilege for this study to contribute to the Korean mission community and women missionary candidates.

APPENDIX A

Questionnaire for Married Women Missionaries in Davao City, Philippines.

I. General Information

1. What is your age?
 - ① Under 30
 - ② 30-39
 - ③ 40-49
 - ④ 50 and above
2. How long have you been married?
 - ① Less than 5 years
 - ② 6-10 years
 - ③ 11-15 years
 - ④ 16-20 years
 - ⑤ More than 21 years
3. How many children do you have?
 - ① None
 - ② 1
 - ③ 2
 - ④ 3
 - ⑤ More than 4
4. What is your husband's status in ministry?
 - ① Ordained pastor
 - ② Lay leader

II. Education and Careers

5. What is your highest educational level?
 - ① Less than Bachelor degree
 - ② Bachelor's degree
 - ③ Master degree
 - ④ Doctoral degree
6. Did you work before your marriage?
 - ① Yes
 - ② No
7. If "Yes," What type of jobs did you have?
(Specify)

8. Did you work outside of the home after you married?

- ① Yes
- ② No

9. If “No,” what was the reason you stopped working?

- ① By my choice
- ② By husband or in-law parents’ choice
- ③ Following the Korean tradition
- ④ Following the Korean church tradition
- ⑤ Others:

III. Background of Belief

10. How long have you been in the faith?

- ① Less than 5years
- ② 5-9 years
- ③ 10-19 years
- ④ More than 20 years

11. Do you consider yourself a born again Christian?

- ① Yes
- ② No
- ③ I do not know

12. What is your spiritual gift(s)? (Choose all the gifts you have)

- ① Evangelism
- ② Leadership (Influence, persuasion, responsibility)
- ③ Social services (such as Hospitality, Helps, Mercy)
- ④ Intercessory prayer
- ⑤ Services (Worship)
- ⑥ Administration
- ⑦ Exhortation, advice
- ⑧ Missionary
- ⑨ Music
- ⑩ Specify others

13. What was your leadership position in the local church before your marriage? (Choose all the positions you had)

- ① Sunday School teacher
- ② Choir member
- ③ Pianist
- ④ Woman pastor
- ⑤ Lay leader
- ⑥ Other (Specify)

IV. Vocational Calling

14. How long have you been on the mission field?

- ① Less than 5 years
- ② 5-9 years
- ③ 10-14 years
- ④ 15-19 years
- ⑤ More than 20 years

15. What do you think is a woman's primary vocation as a married missionary?

- ① A Christian
- ② A wife/ mother
- ③ A housemaker
- ④ A missionary
- ⑤ Others:

16. What is your primary work as a woman on the mission field?

- ① Child/children raising
- ② House chores
- ③ Supporting husband's work
- ④ Accomplishing my own mission work
- ⑤ Others:

17. What kind of wifestyle are you as a missionary?

- ① A homemaker
- ② A supporter
- ③ A team worker
- ④ A parallel worker

18. How do you think of your role on the field?

- ① A wife of a missionary
- ② A married women missionary
- ③ Others:

19. Are you here (mission field) because your husband is a missionary or do you also have a missionary calling from God?

- ① Husband had a call, I followed his vocational calling
- ② I also had a missionary calling before marriage
- ③ I didn't have a calling before marriage, but after marriage I also had a calling.

20. Have you had an opportunity to work together with your husband as a missionary since you have been on the mission field?

- ① Yes, I have
- ② No, I have not

21. Have you had an opportunity to work by yourself as a missionary since you have been on the mission field?
- ① Yes, I have
 - ② No, I have not
22. If you have had an opportunity, what kind(s) of work have you been doing?
Please specify below.
23. If you have not had an opportunity, what is the reason you haven't been involved in mission work?
- ① Children are still young and need mother at home
 - ② Busy with house chores
 - ③ Not qualified
 - ④ Language problem
 - ⑤ Specify other reasons (if you have):
24. Are you willing to do mission work with your husband?
- ① Yes
 - ② No
 - ③ I am not sure
25. If "Yes," what kinds of mission work do you prefer to do? You may choose one or more.
- ① Personal Evangelism
 - ② Kindergarten/Nursery
 - ③ Bible study group
 - ④ Nursing care/ Medical care
 - ⑤ Music ministry
 - ⑥ Church Planting
 - ⑦ Seminary Teaching
 - ⑧ Other (Specify):
26. If "No," what is the reason you choose not to work as a team with your husband?
- ① Husband doesn't want me to
 - ② Sending church doesn't want me to
 - ③ Children are too young
 - ④ Have no self-confidence to do mission work
 - ⑤ Specify others (if you have):
27. Did both of you, wife and husband, take mission/missionary training before coming to the mission field?
- ① Yes, we did
 - ② Husband only
 - ③ Wife only
 - ④ Neither

28. What kind of mission training did you receive? Choose all you received.
- ① Culture of a target country
 - ② Native Language
 - ③ History of country
 - ④ Theology of Mission
 - ⑤ Missiology
 - ⑥ Some special technology (ex. Computer, Nursing etc.)
 - ⑦ Specify others:
29. Have you ever been invited by your sending church to report on your mission work?
- ① Yes
 - ② No
30. Does your sending church, senior pastor and church members, consider you as to be a missionary or *Samonym* (a missionary wife)?
- ① *Samonym*
 - ② A missionary
31. If you chose # 1 above, are you satisfied with your role as *Samonym* which includes the limited role of mother, wife and house wife?
- ① Yes
 - ② No
 - ③ (If you have comments, specify)
32. If you chose #2 above, do you desire to fulfill your calling as a missionary?
- ① Yes
 - ② No
 - ③ (If you have comments, specify)
33. At present, what is your priority?
- ① Raising child/children
 - ② House work
 - ③ Support husband's mission work
 - ④ Language learning
 - ⑤ Specify others (if you have)
34. What difficulties have you experienced in your work as a missionary? Choose one or more.
- ① Financial difficulties
 - ② Local culture adjustment
 - ③ Childcare, education
 - ④ Loneliness, solitude
 - ⑤ Endemic diseases

- ⑥ Securities
- ⑦ Lack of spiritual support
- ⑧ Relationship with other missionaries
- ⑨ Specify others

35. How much longer do you plan to work as a missionary?

- ① 5 years more
- ② 10 years more
- ③ Longer

36. While on the mission field, what type of support do you need from your sponsoring church?

- ① Financial support
- ② Intercessory prayer
- ③ Medical insurance
- ④ Continuing pastoral care
- ⑤ Continuing spiritual care
- ⑥ Specify others

APPENDIX B**Questionnaire for Men Missionaries in Davao City, Philippines.****I. General Information**

1. What is your age?

- ① Under 30
- ② 30-39
- ③ 40-49
- ④ 50-and above

2. How long have you been married?

- ① Less than 5 years
- ② 6-10 years
- ③ 11-15 years
- ④ 16-20 years
- ⑤ More than 21 years

3. What is your status in ministry?

- ① Ordained pastor
- ② Lay leader

4. How long have you been a missionary?

- ① Less than 5 years
- ② 5-9 years
- ③ 10-14 years
- ④ 15-19 years
- ⑤ More than 20 years

5. Did you have a missionary training before coming to the mission field?

- ① Yes
- ② No

6. Did your wife have the training too?

- ① Yes
- ② No

7. Did you discuss about your calling as a missionary with your wife before having missionary training?

- ① Yes, I did
- ② No, I did not

8. If “Yes,” Did your wife have her own calling as a missionary?
- ① Yes, she did too
 - ② No, she did not. She just agreed with my calling as a missionary
9. If “No,” how do think of your wife status on the mission field?
- ① A wife of a missionary
 - ② A married woman missionary
10. Do you share or discuss the matters which is going on and happening in your mission work with your wife?
- ① I share all things with her
 - ② I share whenever is needed
 - ③ Not all, but a part
 - ④ Never shared
 - ⑤ Other (Specify)
11. What is the most important role your wife has on the mission field?
- ① Child/children raising
 - ② House chores
 - ③ Supporting my mission work
 - ④ Her own mission work/personal mission work
 - ⑤ Others (Specify)
12. Do you think that your wife is a partner in mission work?
- ① Yes
 - ② No
 - ③ Others (Specify)
13. If your wife wants to work with you or on her own, will you accept her as your equal partner or a team missionary?
- ① Yes
 - ② No
 - ③ I have not decided whether should be my equal partner
14. If “Yes,” what type of work would you prefer her to do? (Specify)
15. If “Yes,” are you willing to share the responsibility of children and home?
- ① Yes
 - ② No
 - ③ I have not thought of it

16. If “No,” what is the reason?

- ① Sending church disapproves
- ② (Korean) Parents disapprove
- ③ Children are too young, they need a mother who can take care of them
- ④ I disapprove because I want her to just stay at home as a Korean wife and mother

17. Do you think that your wife is qualified to help in mission?

- ① Yes
- ② No
- ③ I have not thought about her qualification doing mission work

18. How do the people of your mission (indigenous people) regard your wife?

- ① As a partner in my mission work
- ② Have no contact with my wife
- ③ As a supporter of my mission work
- ④ As just my wife

19. Are you willing for your wife to develop her leadership skills?

- ① Yes
- ② No
- ③ I am not sure
- ④ She is not qualified to become a leader
- ⑤ Other (Specify)

20. What do you think your wife’s spiritual gift(s)? Choose all the gifts you think your wife have.

- ① Evangelism
- ② Leadership (Influence, persuasion, responsibility)
- ③ Social services (such as Hospitality, Helps, Mercy)
- ④ Intercessory prayer
- ⑤ Services (Worship)
- ⑥ Administration
- ⑦ Exhortation, advice
- ⑧ Missionary
- ⑨ Music
- ⑩ Specify others

APPENDIX C

Questionnaire for Single Women Missionaries in Davao City, Philippines

I. General Information

1. What is your age?
 - ① Under 30
 - ② 30-39
 - ③ 40-49
 - ④ 50 and above
2. What is your highest educational level?
 - ① Less than Bachelor degree
 - ② Bachelor's degree
 - ③ Master degree
 - ④ Doctoral degree
3. How long have you been a missionary?
 - ① Less than 5 years
 - ② 5-9 years
 - ③ 19-14 years
 - ④ 15-19 years
 - ⑤ More than 20 years
4. Did you work before you became a missionary?
 - ① Yes
 - ② No
5. If "Yes," what kind of jobs did you have?
6. What was your leadership position in the local church before you became a missionary?
 - ① Sunday School teacher
 - ② Choir member
 - ③ Pianist
 - ④ Female *Jundosa*
 - ⑤ Lay leader
 - ⑥ Others (Specify)
7. What is your spiritual gift(s)? (Choose all the gifts you have)
 - ① Evangelism
 - ② Leadership (Influence, persuasion, responsibility)

- ③ Social services (such as Hospitality, helps, Mercy)
- ④ Intercessory prayer
- ⑤ Services (Worship)
- ⑥ Administration
- ⑦ Exhortation, Advice
- ⑧ Missionary
- ⑨ Music
- ⑩ Other (Specify)

8. What is your status in ministry?

- ① Ordained pastor
- ② Lay leader

9. Did you have a missionary training before coming to the mission field?

- ① Yes
- ② No

10. What kind of mission training did you receive? Choose all you received.

- ① Culture of a target country
- ② Native Language
- ③ History of country
- ④ Theology of Mission
- ⑤ Missiology
- ⑥ Some special technology (Ex. Computer, Nursing etc.)
- ⑦ Specify others:

11. What is your main missionary work? Choose all your works.

- ① Evangelism
- ② Church planting
- ③ Local church ministry
- ④ Running kindergarten
- ⑤ Education (Elementary or High school)
- ⑥ Social works (Specify:
- ⑦ Teaching
- ⑧ Supporting scholarships
- ⑨ Food ministry
- ⑩ Other (Specify)

12. What difficulties have you experienced in your work as a missionary? Choose one or more.

- ① Financial difficulties
- ② Local culture adjustment

- ③ Loneliness, solitude
- ④ Endemic diseases
- ⑤ Securities
- ⑥ Lack of spiritual support
- ⑦ Relationship with other missionaries
- ⑧ Specify others:

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